

Vedānta-sāra of Sadānanda

Swami Nikhilananda

Ādvaita Ashrama



VEDANTA-SARA

(THE ESSENCE OF VEDANTA)

Translated by
SWAMI NIRMALANANDA



Advaita Ashrama
(Publication Department)
5 Delhi Gate Road
Calcutta 700 014

VEDANTA-SARA

(THE ESSENCE OF VEDANTA)

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OF

SADANANDA YOGINDRA

Translated by

SWAMI NIKHILANANDA

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PREFACE TO THE SIXTH EDITION

In this edition of *Vedāntasāra* we have endeavoured to enhance the helpfulness of the publication by providing: (i) diacritical marks for Sanskrit words and names, (ii) a key to their transliteration and pronunciation, and (iii) a thoroughly-revised index.

ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS

PUBLISHER

January 14, 1974

PREFACE TO THE THIRD EDITION

Vedāntasāra or the *Essence of Vedānta* of Sadānanda is one of the best and most widely read introductory books in Sanskrit for the study of Vedānta. The public demand for the book has been increasing with the years. The previous edition being soon exhausted, we have brought out this third edition. This edition has been thoroughly revised, a helpful list of contents, a glossary, and an index have been added. We hope these additional features will make this standard work more popular.

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KEY TO TRANSLITERATION AND PRONUNCIATION

<i>Sounds like</i>	<i>Sounds like</i>
अ a o in son	ड d d
आ ā a in master	ढ dh dh in godhood
इ i i in if	ण n n in under
ई ī ee in feel	त t French t
उ u u in full	थ th th in thumb
ऊ ū oo in boot	द d th in then
ऋ ṛ somewhat between r and ri	ध dh theh in breathe here
ए e a in evade	न n n
ऐ ai y in my	प p p
ओ o oh	फ ph ph in loop-hole
औ au ow in now	ब b b
क k k	भ bh bh in abhor
ख kh ckh in blockhead	म m m
ग g g (hard)	य y
घ gh gh in log-hut	र r r
ङ ṅ ng	ल l l
च c ch (not k)	व v in avert
छ ch chh in catch him	श ś sh
ज j j	ष ṣ sh in show
झ jh dgeh in hedgehog	स s s
ञ ñ n (somewhat)	ह h h
ट ṭ t	म् m ng
ठ ṭh th in ant-hill	: ḥ half h

LIST OF ABBREVIATIONS

Ait. Up.	=	Aitareya Upaniṣad
Br. Up.	=	Bṛhadāraṇyaka Upaniṣad
Ch. Up.	=	Chāndogya Upaniṣad
Cp.	=	Compare
Gītā.	=	Bhagavad-Gītā
Kaivalya Up.	=	Kaivalya Upaniṣad
Kaṭha Up.	=	Kaṭha Upaniṣad
Mahānār. Up.	=	Mahānārāyaṇa Upaniṣad
Manu	=	Manu Smṛti
Māṇḍ. Up.	=	Māṇḍūkya Upaniṣad
Muṇḍ. Up.	=	Muṇḍaka Upaniṣad
Śvet. Up.	=	Śvetāśvatara Upaniṣad
Tait. Samh.	=	Taittirīya Saṃhitā
Tait. Up.	=	Taittirīya Upaniṣad

INTRODUCTION

The growing interest in Vedānta, even among people outside the pale of Indian thought is, in a very large measure, due to its freedom from all narrowness. While it does not discard faith, whatever religion or philosophy may inculcate it, it rests ultimately on the light of Reason (*Buddhi*), a fact which naturally appeals to all rationally inclined minds, in every part of the world. This is the secret of its strength as well as its attraction. Further, its special value lies in the fact that it seeks the fruit of the knowledge of Truth in *this* life, not in any world to come after death. It is the effect of Vedāntic knowledge on man's life here below, that is of the highest consequence to the Vedāntist. The teachings therefore lay great emphasis on moral discipline as a *sine qua non* of even *understanding* Vedāntic truths.

Vedāntasāra is one of the best known epitomes (*Prakaraṇa Granthas*) of the philosophy of the Upaniṣads as taught by Śaṅkarācārya, whose followers are said to number the largest in India. Of this treatise there have been published many good editions and careful translations into English, besides other languages. Ballantyne's and Jacob's English renderings are not now much in use. The latest is that of Prof. Hiriyanna of Mysore, a scholarly work. The object of the present undertaking is not to supersede such works, but only to place before the public some of the special features of the excellent commentaries on it, which are not at present accessible to those that do not know Sanskrit. The great popularity of this treatise is indicated not

only by the translations, but also by the number of commentaries written on it. Of these, *Subodhinī*, *Bālabodhinī*, and *Vidvanmanorañjinī* are well known. All these three have been published with the text rendered into Bengali by Mr. Rajendranath Ghosh, to whose valuable introduction we owe much of the information given here regarding the author. The translation as given here was made some years ago and part of it appeared in the *Prabuddha Bharata* of 1927.

Subodhinī was written by Nṛsiṃha Sarasvatī of Varanasi; *Bālabodhinī* by Āpo Deva, the well-known authority on Pūrva Mīmāṃsā; and *Vidvanmanorañjinī* by Rāma Tīrtha, the Guru of Madhusūdana Sarasvatī and the disciple of Kṛṣṇa Tīrtha who wrote a commentary on *Śaṅkṣepa Śūriraka*.

Śrī Sadānanda Yogīndra Sarasvatī, or, as he is familiarly known, Sadānanda, the author, belongs to one of the ten distinguished orders of *Sannyāsins* (monks) of Śaṅkara's school. The "Sarasvatī" order has the reputation of having produced some of the most eminent Vedāntic scholars like Madhusūdana Sarasvatī, author of *Advaitasiddhi*, and Brahmānanda Sarasvatī, author of *Brahmānandīyam*. Sadānanda's Guru was Advayānanda Sarasvatī and his disciple Kṛṣṇānanda Sarasvatī, whose disciple Nṛsiṃha Sarasvatī was the author of the commentary, *Subodhinī*, which is said to have been written in the Śaka year 1510, or 1588 A.D. Sadānanda must have therefore lived prior to this date. And the latest author whom he refers to in his *Vedāntasāra* being Vidyāraṇya, who died in 1386 A.D., Sadānanda must have lived somewhere about the middle of the 15th century.

Vedāntasāra or the essence of Vedānta, is but an introduction to standard works such as those of Gauḍapāda, Śaṅkara, Padmapāda, Hastāmala, Sureśvarācārya, Sarvajñātman, Vācaspati Miśra, Śrī Harṣa, Citsukhācārya, and Vidyāranya, to all of which the author has made references in his book.

Vedānta is presented in the Upaniṣads and by such authors as are mentioned above in various ways, so as to suit different levels of understanding and different temperamental attitudes among seekers of Truth. This treatise adopts the orthodox method which has always appealed to the largest number. After explaining the kind of moral and mental discipline needed for the pursuit of the highest Truth, the work starts with the Śruti (Vedic) statement that the individual soul and Brahman are identical, as taught by the formula, "Thou art That". Our not being aware of this Truth is due to an innate "Nescience" or ignorance, the nature of which is also explained.

In the exposition of the doctrine of *Avidyā* (ignorance) its universal and individual aspects are dealt with. The world being its effect, an enquiry into the origin and nature of the world is made, wherein the question of the distinction between body and soul is dealt with at some length. Here the theories of other schools, such as Materialism, Atomism, Realism, and Idealism as of the Buddhists, are criticized. The next point considered is the method of interpretation of the Vedic propositions such as "Thou art That" and "I am Brahman", which is indispensable for a correct understanding of the Śruti or scriptural revelations. But the most important feature of Vedānta consists in putting the knowledge

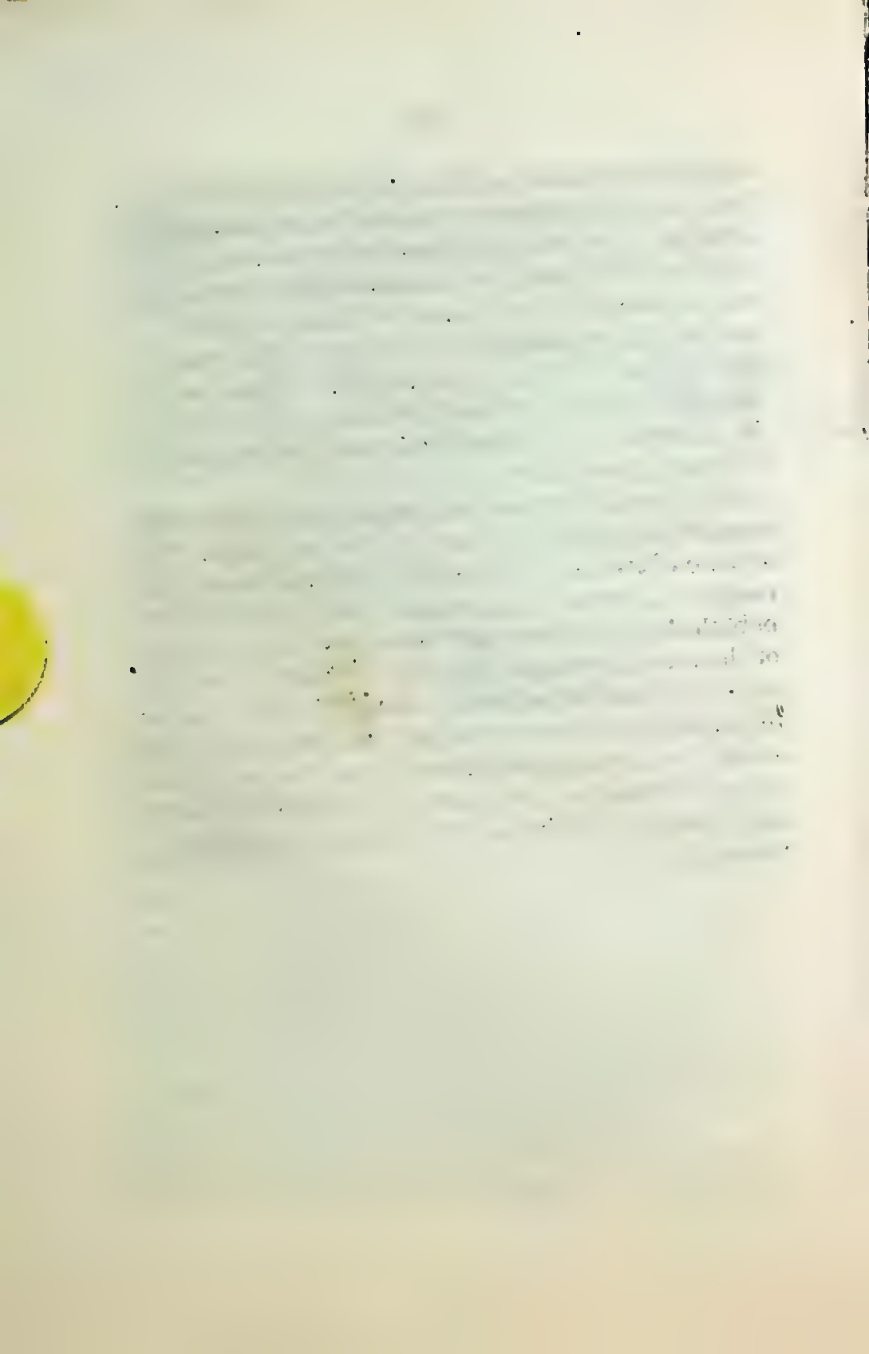
of the Truth to the test in one's own life. For this purpose *Yogic* practices are inculcated. Then comes a description of *Jīvanmukti*, that is the life of the enlightened man on earth which is characterized by absolute selflessness and the highest morality.

Apart from the explanations given in the notes of whatever may be found to be difficult of comprehension by the beginner, a few words may be said here with regard to "*Māyā*" or "*Avidyā*". *Avidyā* or ignorance is generally mistaken for want or negation of knowledge and a passive attitude. But as it had been pointed out in this work, ignorance or "Nescience" is a combination of a negative and a positive, a passive and an active feature. The negative is that which hides the reality from us, and the positive is that which presents the manifold world. *Māyā* in the latter case is called *Śakti* (power). *Māyā* and *Avidyā* are generally used synonymously, though *Māyā* is sometimes said to be the ignorance of *Īśvara*, the creator of this world, and *Avidyā* to be the ignorance of *Jīva* or the individual soul. *Avidyā* is also said to be a comprehensive term including *Māyā* in it. The latter is associated with its effect, the world of name and form. From this standpoint of "cause and effect" *Māyā* is an undoubted fact of experience, which makes us endlessly pursue the cause of phenomena, which cause we never attain. This is the most evident aspect of *Māyā*. But the thirst for a "cause" ceases when we attain the Truth or highest knowledge. The one aim of Vedānta, therefore, is the eradication of *Māyā* or *Avidyā* (ignorance).

Another important point which should be borne in mind is that so long as the knowledge of Brahman is

sought with the help of Śruti (Revelation) and Yoga, a Guru or an enlightened teacher is an indispensable necessity. For, in the absence of confirmation by a knower of the Truth, we can never know whether our interpretation of the words of Śruti is correct, or whether the experiences we gain by Yogic practices have led us aright to the final goal. Hence we find that all those who approach the study of Vedānta in the orthodox way invariably invoke the help and the blessings of the Guru.

This translation aims at being as literal as possible, even at the sacrifice at times of literary grace. The absence of exact equivalents in English has unavoidably resulted in some imperfection. But the book is published with the hope that whenever doubts in respect of the translation arise, the notes will help to remove them, and that the original itself will also be of use to the reader in his attempt to get a general grasp of the system, the development of which will ever remain the glory of India and the pursuit of which will be the best means of bringing the greatest happiness to mankind.



CHAPTER I PRELIMINARIES

INTRODUCTORY

अखण्डं सच्चिदानन्दमवाङ्मनसगोचरम् ।

आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये ॥१॥

1. I take refuge in the Self,¹ the Indivisible, the Existence-Consciousness-Bliss Absolute, beyond the reach of words and thought, and the substratum of all,² for the attainment of my cherished desire.³

¹ *Self*—It means here the Highest Self or the *Paramātman*. The word *Ātman* is also used to denote the individual self of *Jīva* which in essence is identical with *Brahman*.

² *Substratum of all*—Cp. यतो वा इमानि भूतानि जायन्ते—"That from which have evolved all these beings", etc. (Tait. Up. 3. 1).

³ *Cherished desire*—The *summum bonum*, or it may mean the fulfilment of the particular desire of the author, viz the right expounding of the subject according to the scriptures.

अर्थतोऽप्यद्वयानन्दानतीतद्वैतभानतः ।

गुरुनाराध्य वेदान्तसारं वक्ष्ये यथामति ॥२॥

2. Having worshipped the Guru who on account of his being free from the illusion of duality justifies¹ the meaning of his name Advayānanda, I undertake the task of expounding the essence of the Vedānta according to my light.

¹ *Justifies etc.*—The name of the spiritual guide of the author is Advayānanda which literally means the embodiment of unity

and bliss. The Guru fully justified the name on account of his highest realization. The word also signifies Brahman. Thus by this couplet the author salutes both Brahman and his Guru.

THE SUBJECT-MATTER OF VEDĀNTA

वेदान्तो नामोपनिषत्प्रमाणं तदुपकारीणि
शारीरकसूत्रादीनि च ॥३॥

3. Vedānta¹ is the evidence² of the Upaniṣads, as well as the *Śārīraka Sūtras*³ and other books⁴ that help in the correct expounding of its meaning.

¹ *Vedānta*—It literally means the concluding, or the philosophica¹, portion of the Vedas.

² *Evidence*—The Sanskrit word *Pramāṇa* literally means the instrument of *Pramā* or Knowledge. The Vedānta philosophy acknowledges the following six classes of evidence: (a) *Pratyakṣa* (Direct Perception), (b) *Anumāna* (Inference), (c) *Upamāna* (Analogy), (d) *Śabda* (Scriptural Statement), (e) *Arthāpatti* (Presumption), (f) *Anupalabdhi* (Non-apprehension). The evidence furnished by the Upaniṣads falls under the *Śabda Pramāṇa*.

³ *Śārīraka Sūtras*—Literally the words signify the body aphorisms by Bādarāyaṇa which rightly determine the nature of the "embodied Self".

⁴ *Other books*—The commentaries on the Upaniṣads and the *Gītā*, etc.

अस्य वेदान्तप्रकरणत्वात् तदीयैः एव अनुबन्धैः
तद्वत्तासिद्धेः न ते पृथगालोचनीयाः ॥४॥

4. On account of its¹ being a *Prakarana* treatise² of Vedānta, the *Anubandhas*,³ preliminary questions of the

latter, serve its purpose as well. Therefore they need not be discussed separately.

¹ *Its*—The *Vedāntasāra*.

² *Prakarapa treatise*—A book which deals only with a particular part of a scripture.

³ *Anubandhas*—See next para.

तत्र अनुबन्धो नाम अधिकारिविषय-

सम्बन्धप्रयोजनानि ॥५॥

5. The preliminary questions of Vedānta are the determination of the competency of the student, the subject-matter, its connection with the book and the necessity for its study.

Every Hindu scripture deals with these four questions at the very outset.

THE QUALIFICATIONS FOR THE STUDY OF VEDĀNTA

अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधि-
गताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्य-
निषिद्धवर्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासना-
नुष्ठानेन निर्गतनिखिलकल्मषतया नितान्तनिर्मलस्वान्तः
साधनचतुष्टयसम्पन्नः प्रमाता ॥६॥

6. The competent student¹ is an aspirant who, by studying in accordance with the prescribed method² the Vedas and the *Vedāngas*³ (the books auxiliary to the Vedas), has obtained a general⁴ comprehension of the entire Vedas; who, being absolved from all sins in

this or in a previous life⁵ by the avoidance of the actions known as *Kāmya* (rites performed with a view to attaining a desired object) and *Niṣiddha* (those forbidden in the scriptures) and by the performance of actions called *Nitya* (daily obligatory rites) and *Naimittika* (obligatory on special occasions) as well as by penance and devotion, has become entirely pure in mind, and who has adopted the four *Sādhanas* or means to the attainment of spiritual knowledge.

¹ *Student*—It is connected with "*Pramātā*", the last word of the text. By *Pramātā* (aspirant) is meant one whose conduct is based on truth.

² *Prescribed method*—By practising *Brahmacarya* and other austerities of the student life.

³ *Vedāṅgas*—These are six in number: (a) *Śikṣā* (The science of proper articulation and pronunciation) (b) *Kalpa* (Rituals or ceremonies), (c) *Vyākaraṇa* (Grammar), (d) *Nirukta* (Etymological explanation of difficult Vedic words), (e) *Chandas* (The science of prosody), (f) *Jyotiṣa* (Astronomy).

⁴ *General, etc.*—Otherwise there will be no necessity for his further study of the scriptures.

⁵ *Previous life*—This is an explanation of the cases of Vidura and other sages who, though not endowed with scriptural knowledge, etc., were yet said to have attained the highest realization. These sages were born with purity and other requisites of realization as a result of their having undergone the required discipline in a past life.

काम्यानि — स्वर्गादीष्टसाधनानि

ज्योतिष्टोमादीनि ॥७॥

7. The sacrifices such as *Jyotiṣṭoma*¹ etc., which enable their performers to get the desired fruits such as living in heaven etc., are known as *Kāmya Karma*.²

¹ *Jyotiṣṭoma* etc.—Cp. the scriptural passage ज्योतिष्टोमेन स्वर्गकामो यजेत—“With a view to going to heaven perform the *Jyotiṣṭoma* sacrifice.”

² *Kāmya Karma*—Those ceremonies which are performed with a definite motive or desire.

निषिद्धानि — नरकाद्यनिष्टसाधनानि बाह्यण- हननादीनि ॥८॥

8. Actions such as the slaying of a Brahmin etc.,¹ which bring about undesired results as going to hell etc.,² are *Niṣiddha Karma* or forbidden acts.

¹ *Slaying of a Brahmin, etc.*— Drinking and other vices are included.

² *Going to hell, etc.*— Additional punishments include worldly afflictions, etc.

नित्यानि — अकरणे प्रत्यवायसाधनानि सन्ध्यावन्दनादीनि ॥९॥

9. Daily rites, such as *Sandhyāvandanā*¹ etc., the non-performance of which causes harm,² are called *Nitya Karma*.

¹ *Sandhyā-vandanā, etc.*—The morning, noon, and evening prayers of the three higher castes.

Pañca Mahāyajña or the five daily sacrifices of a householder are also included.

² *Harm*—According to the Vedāntist the non-performance of *Sandhyā* does not produce a new sin. The performance of *Sandhyā* only checks the propensity to new sin. But according to the *Mīmāṃsakas*, the non-performance of *Sandhyā* produce new sin. Therefore according to the Vedāntist the performance of *Sandhyā* is not obligatory on a man immersed in *Samādhi*. *Sandhyā* means

the invocation of God by the recital, etc. of certain Vedic Mantras as well as the purification of mind.

नैमित्तिकानि — पुत्रजन्माद्यनुबन्धीनि

जातेष्टयादीनि ॥१०॥

10. *Jāteṣṭi*¹ sacrifices (which are performed subsequent to the birth of a son) etc. are called the *Naimittika Karma*² or rites to be observed on special occasions.

¹ *Jāteṣṭi*—Cp. Tait. Saṁh. 2. 2. 5. 3, वैश्वानरं द्वादशकपालं निर्वपेत् पुत्रे जाते ।

² *Naimittika Karma*—The performance of these is obligatory for a householder.

प्रायश्चित्तानि — पापक्षयसाधनानि

चान्द्रायणादीनि ॥११॥

11. Rites such as *Cāndrāyana*¹ etc., which are instrumental in the expiation of sin, are *Prāyaścittas* or penances.

¹ *Cāndrāyana* etc.—Regarding the four varieties of these penances, see Manu XI. 217-220. The *Kṣicchras* and other austerities are also included: Cp. Manu XI. 212-216.

उपासनानि — सगुणब्रह्मविषयमानसव्यापार-

रूपाणि शाण्डिल्यविद्यादीनि ॥१२॥

12. Mental activities¹ relating to the *Saguṇa Brahman*²—such as are described in the *Śāṇḍilya Vidyā*³ are *Upāsana*s or devotions.

¹ *Mental activities*—As distinguished from real knowledge. The *Upāsana* is distinct from *Jñāna* or knowledge as in the latter case

all differences between the meditator and the object of meditation are obliterated.

² *Saṅgīya Brahman*—Brahman with attributes such as power of creation etc. The word *Saṅgīya* is used to make a distinction between mental activities (उपासना) and complete absorption in the Highest Self, in which case all ideas of the object are entirely effaced.

³ *Sāṅdilya Vidyā*—This is the famous chapter of the Chāndogya Upaniṣad beginning with सर्वं खल्विदं ब्रह्म—"All this is verily Brahman etc." (3. 14. 1.). *Dahara Vidyā*, etc. (Ch. Up. 8. 1) are also included.

एतेषां नित्यादीनां बुद्धिशुद्धिः परं प्रयोजनमुपासनानां तु चित्तैकाग्र्यम् "तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन" (बृ० उ० ४।४।२२), इत्यादि-श्रुतेः "तपसा कल्मषं हन्ति" (मनु० १२।१०४) इत्यादिस्मृतेश्च ॥१३॥

13. Of these, *Nitya* and other works¹ mainly serve the purpose of purifying the mind; but² the *Upāsana*s chiefly aim at the concentration of the mind, as in such Śruti passages, "Brāhmanas seek to know this Self by the study of the Vedas, by sacrifice"³ (Br. Up. 4. 4. 22); as well as in such Smṛti passages, "They destroy sins by practising austerities" (Manu 12. 104).

¹ *Other works*—The *Naimittika* and *Prāyaścitta* works are included: Cp. Smṛti, नित्यनैमित्तिकैरेव कुर्वाणो दुरितक्षयम्—"Destroying sins by the performance of the *Nitya* and the *Naimittika* works." Cp. Gītā 18. 45, स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः—"Devoted each to his own duty, man attains the highest perfection."

The following passage from the *Naiṣkarmya-Siddhi* (1. 52) shows how the performance of the *Nitya Karma* leads to the highest Knowledge.

"The performance of the daily obligatory rites leads to the acquisition of virtue; this leads to the destruction of sin, which in turn results in the purification of the mind. This purification of the mind leads to the comprehension of the true nature of *Saṁsāra* or relative existence; from this results *Vairāgya* (renunciation), which arouses a desire for liberation; from this desire results a search for its means; from it comes the renunciation of all actions; thence the practice of *Yoga*, which leads to a habitual tendency of the mind to settle in the Self, and this results in the knowledge of the meaning of such Śruti passages as "Thou art That", which destroys ignorance, thus leading to the establishment in one's own Self."

² *But*—The word distinguishes the *Upāsana* from works. The mind can practise concentration or understand the subtle meaning of the *Sāstras* only when it is purified by the performance of the *Nitya* and other works. It is the purified mind that can realise Brahman.

³ *Sacrifice*—The concluding portion of the passage is "by gifts, by penance, and by fasting."

नित्यनैमित्तिकयोः उपासनानां त्ववान्तरफलं पितृ-
लोकसत्यलोकप्राप्तिः, "कर्मणा पितृलोकः विद्यया देव-
लोकः" (बृ० उ० १।५।१६) इत्यादिश्रुतेः ॥१४॥

14. The secondary results of the *Nitya*¹ and the *Naimittika Karma* and of the *Upāsana*s are the attainment of the *Pitṛloka*² and the *Satyaloka* respectively; as in the Śruti passages, "By sacrifice the world of the Fathers, by knowledge (*Upāsana*) the world of the Devas (is gained)" (Br. Up. 1. 5. 16).

¹ *Nitya etc.*—The *Prāyaścitta* rites or penances have been excluded as they do not produce any result after death. But in the cases of the *Nitya* and the *Naimittika* works, additional results, besides purification of heart, have been mentioned in the scriptures.

² *Pitṛloka*—It belongs to the *Bhuvanloka*. See para 104.

साधनानि—नित्यानित्यवस्तुविवेकेहामुत्रार्थफलभोग-
विरागशमादिषट्कसम्पत्तिमुमुक्षुत्वानि ॥१५॥

15. The means to the attainment of Knowledge are: discrimination between things permanent and transient; renunciation of the enjoyment of the fruits of actions in this world and hereafter; six treasures, such as control of the mind etc.; and the desire for spiritual freedom.

नित्यानित्यवस्तुविवेकस्तावद् ब्रह्मैव नित्यं वस्तु
ततोऽन्यदखिलमनित्यमिति विवेचनम् ॥१६॥

16. Discrimination between things permanent and transient: this consists of the discrimination that "Brahman alone is the permanent¹ Substance and that all things other than It are transient."²

Discrimination has been pointed out as the first *Sādhana* as without it renunciation is impossible.

¹ *Permanent*—Unlimited by time, space, etc.

² *Transient*—What is opposed to permanent.

ऐहिकानां स्रक्चन्दनवनितादिविषयभोगानां कर्म-
जन्यतयानित्यत्ववदामुष्मिकाणामप्यमृतादिविषयभोगा-
नामनित्यतया तेभ्यो नितरां विरतिः—इहामुत्रार्थफल-
भोगविरागः ॥१७॥

17. The objects of enjoyment hereafter, such as immortality¹ etc., being as transitory² as the enjoyment of such earthly³ objects as a garland of flowers, sandal paste and sex-pleasures, which are transitory, being results of action—an utter disregard⁴ for all of them

is renunciation of the enjoyment of fruits of action in this world and hereafter.

¹ *Immortality*—The word here means abode in heaven which is as impermanent as the mundane existence. When the merit that has earned it is exhausted, the soul returns to the earth for a new birth.

² *Transitory*—Abode in heaven is impermanent because it is the result of sacrifices etc. Cp. तद्यथेह कर्मजितो लोकः क्षीयते एवमेव अमुत्र पुण्यजितो लोकः क्षीयते । —“And as here on earth, whatever has been acquired by exertion perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth” (Ch. Up. 8. 1. 6). A thing which has an origin cannot be permanent. Therefore dispassion should be practised for *all* things, even for the highest that man may attain the position of Brahman which is also as impermanent as any earthly object.

³ *Earthly*—What is related to the existing body.

⁴ *Disregard*—This is a particular tendency of the mind which dissuades the aspirant from such enjoyments.

Renunciation has been enumerated as the second *Sādhana* as without it the practice of the third one is not possible.

शमादयस्तु — शमदमोपरतितितिक्षा-

समाधानश्चद्वाख्याः ॥१८॥

18. *Śama* etc. comprise *Śama* or the restraining of the outgoing mental propensities, *Dama* or the restraining of the external sense-organs, *Uparati* or the withdrawing of the Self, *Titikṣā* or forbearance, *Samādhāna* or Self-settledness, and *Śraddhā* or faith.

Detailed explanations of these terms follow. The acquisition of these virtues is enjoined here, as without them the aspirant cannot feel eagerness for Freedom.

शमस्तावत् — श्रवणादिव्यतिरिक्तविषयेभ्यो

मनसो निग्रहः ॥१९॥

19. *Śama* is the curbing¹ of the mind from all objects except hearing² etc.

¹ *Curbing etc.*—*Śama* is that particular *Vṛtti* or function of the mind which keeps it in check from the pursuit of worldly pleasures.

² *Hearing etc.*—Hearing of the scriptures, thinking of their meaning, and meditating on it. See para 182.

दमः — बाह्येन्द्रियाणां तद्व्यतिरिक्तविषयेभ्यो

निवर्तनम् ॥२०॥

20. *Dama* is the restraining of the external organs¹ from all objects except that.²

¹ *External organs*—These are of two kinds, viz of action and of knowledge. The five acting organs are those of speaking, grasping, going, evacuating, and generating. The five perceiving organs are those of hearing, touch, sight, taste, and smell. Mind is called the inner-organ. Here the word *Dama* implies that particular function of the mind which turns away the external organs from such objects as are other than hearing etc.

² *That*—Hearing etc. See note ante.

निवर्तितानामेतेषां तद्व्यतिरिक्तविषयेभ्य उपरमण-
मुपरतिरथवा विहितानां कर्मणां विधिना परित्यागः
॥२१॥

21. *Uparati* is the cessation¹ of these external organs so restrained, from the pursuit of objects other than that;² or it may mean³ the abandonment⁴ of the prescribed works⁵ according⁶ to scriptural injunctions.

¹ *Cessation etc.*—*Uparati* is that function of the mind which keeps the restrained organs from drifting back to the objects of the senses.

² *That*—Hearing etc. See note 2 on para 19.

³ *Or it may mean*—As the word *Uparati* according to the first definition differs very little from *Sama* and *Dama*, the alternative definition is given to make the meaning precise.

⁴ *Abandonment*—According to this definition, the word *Uparati* means *Sannyāsa* or entering into the fourth order. Like the practice of *Sama* etc., the aspirant must accept the vow of monasticism as the essential *Sādhana* for the attainment of Knowledge: cp. “By renunciation alone some attained immortality” (Mahānār. Up. 10. 5), “Purified through the practice of *Sannyāsa*” (Mund. Up. 3. 2. 6), “He attains the supreme perfection by renunciation” (Gītā 18. 49). So Śrutis and Smrtis support the view, and that reason supports it is quite obvious.

⁵ *Prescribed works*—Such obligatory works as *Sandhyā*, *Agnihotra* sacrifice, etc.

⁶ *According to etc.*—This is to warn against the abandonment of the works through laziness or other *Tāmasika* propensities.

तितिक्षा—शीतोष्णादिद्वन्द्वसहिष्णुता ॥२२॥

22. *Titikṣā* is the endurance¹ of heat and cold and other pairs² of opposites.

¹ *Endurance etc.*—Being unruffled by pleasure and pain arising from heat and cold which are the inevitable associates of the body, by meditating on the Pure Self, which is always free from the dual thron.

² *Other Pairs*—They include respect and contumely, gain and loss, weal and woe, etc., Cp.

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताबिलापरहितं सा तितिक्षा निगद्यते ॥

“The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called *Titikṣā* or forbearance.” (*Vivekacūḍāmaṇi* 24).

निगृहीतस्य मनसः श्रवणादौ तदनुगुणविषये च
समाधिः—समाधानम् ॥२३॥

23. *Samādhāna* is the constant concentration of the mind, thus restrained, on hearing etc. of the scriptural passages and other objects¹ that are conducive to these.

¹ *Other objects*—Such virtues as modesty, humility, etc. are meant. Or they may mean the service of the Guru, compiling of the Vedāntic books, their preservation, etc.

गुरूपदिष्टवेदान्तवाक्येषु विश्वासः—श्रद्धा ॥२४॥

24. *Śraddhā* is the faith¹ in the truths of Vedānta as taught by the Guru.

¹ *Faith*—*Gītā*, *Mahābhārata*, and other scriptures enjoin that spiritual practice without faith does not produce the requisite effect.

मुमुक्षुत्वं—मोक्षेच्छा ॥२५॥

25. *Mumukṣutva* is the yearning for spiritual freedom.

When the aspirant is equipped with the three above-mentioned *Sādhana*s, he cannot but have a strong desire for liberation. Then alone does he become fit to receive from the spiritual guide the Absolute Knowledge.

एवम्भूतः प्रमाताधिकारी “शान्तो दान्त” (बृ० उ०
४।४।२३) इत्यादिश्रुतेः । उक्तञ्च—

“प्रशान्तचित्ताय जितेन्द्रियाय च
 प्रहीणदोषाय यथोक्तकारिणे ।
 गुणान्वितायानुगताय सर्वदा
 प्रदेयमेतत् सततं मुमुक्षवे ॥” इति

(उपदेशसाहस्री ३२४।१६।७२) ॥२६॥

26. Such¹ an aspirant is a qualified student; for it is said in the Śruti passages, “quiet,² subdued” (Br. Up. 4. 4. 23). It is further said, “This is always to be taught to one who is of tranquil mind, who has subjugated his senses, who is free from faults,³ obedient,⁴ endowed with virtues,⁵ always submissive,⁶ and who is constantly eager for liberation” (*Upadeśa-Sāhasrī* 324. 16. 72).

¹ *Such*—Endowed with qualifications mentioned above, such as *Sama*, *Dama*, etc. One commentator opines that a monk alone is qualified to receive the highest Knowledge, as the householder has no leisure for the study of Vedānta etc., on account of his being preoccupied with various ritualistic functions.

² *Quiet etc.*—The Śruti is cited as a scriptural evidence of *Sama* etc. being considered as prerequisites of Knowledge. The complete passage is: तस्मादेवंविच्छान्तो दान्त उपरतस्तिष्ठतिः समाहितो भूत्वाऽत्मन्येवात्मानं पश्यति—“He, therefore, that knows it after having become quiet, subdued, satisfied, patient, and collected sees the Self in self.” From this passage have been taken *Sama*, *Dama*, *Uparati*, *Titikṣā*, and *Samādhāna* of the text. The above quotation of the Br. Up. is according to the Kāṇva recension. The Mādhyandina recension substitutes श्रद्धावित्तो भूत्वा in place of समाधानं. Therefore the author of the *Vedāntasāra* has combined the two recensions and enumerated the six qualifications mentioned as *Sama*, *Dama*, etc.

³ *Faults*—Passions etc.

⁴ *Obedient*—Or the word in the text may mean one who, relinquishing the *Kāṇya* and the *Niṣiddha* works, performs only the daily obligatory duties and that also for the satisfaction of the Lord.

⁵ *Virtues*—Such as discrimination, renunciation, forbearance, etc.

⁶ *Submissive*—Always devoted to the service of the Guru, which is one of the greatest requisites for the attainment of Knowledge.

⁷ *Upadeśa-Sāhasī*—A treatise ascribed to Śaṅkara.

विषयः—जीवब्रह्मैक्यं शुद्धचैतन्यं प्रमेयं तत्र एव वेदान्तानां तात्पर्यात् ॥२७॥

27. The subject¹ is the identity² of the individual self and Brahman, which is of the nature of Pure intelligence³ and is to be realised. For such⁴ is the purport of the Vedānta texts.

¹ *Subject*—After dealing with the first *Anubandha*, viz the qualifications of the aspirant, the text proceeds with the other three *Anubandhas*.

² *Identity etc.*—The identity of *Jīva* and Brahman is the essential doctrine of the Advaita Vedānta.

³ *Pure Intelligence*—The state of homogeneity wherein all attributes are transcended. The point to be realised, which is also the object of the Vedānta, is the identity of Brahman and *Jīva* by the elimination of their respective attributes, such as omniscience, or limited knowledge, etc. superimposed by ignorance. The result will be a state of Pure Intelligence wherein all ideas of separation and variety are effaced. The word "Pure Intelligence" is mentioned in the text in order to refute the contention that the *Jīva* and Brahman which are essentially different in nature may yet remain in a state of unity like milk and water.

⁴ *Such etc.*—Kapila, Kaṇāda, and other philosophers conclude that the object of Vedānta is to prove the existence of *Pradhāna*, etc. But when considered in its entirety, it becomes clear that the

object of Vedānta is to establish Brahman: cp. सर्वे वेदा यत्पदमा-
मनन्ति—"That goal which all the Vedas declare" (Kāṭha Up. 1.2.15).

सम्बन्धस्तु—तदैक्यप्रमेयस्य तत्प्रतिपादकोपनिषत्-
प्रमाणस्य च बोध्यबोधकभावः ॥२८॥

28. The connection¹ is the relation between that identity² which is to be realised and the evidence of the Upaniṣads that establishes it, as between a thing to be known and that which tells of it.

¹ Connection—Is the third *Anubandha*.

² Identity—The unity of the *Jīva* and the Brahman. Though the existence of Pure Intelligence can never be directly proved or explained, it can be done by an indirect method as the subsequent text shows.

प्रयोजनं तु—तदैक्यप्रमेयगताज्ञाननिवृत्तिः स्वस्वरूपा-
नन्दावाप्तिश्च "तरति शोकम् आत्मवित्" (छा० उ०
७।१।३) इत्यादिश्रुतेः "ब्रह्मविद् ब्रह्मैव भवति"
मुण्ड० उ० ३।२।९) इत्यादिश्रुतेश्च ॥२९॥

29. The necessity¹ is the dispelling of ignorance relating to that identity which is to be realised, as the attainment² of bliss resulting from the realisation of one's own Self. As in such Śruti passages, "The knower of Self overcomes grief"³ (Ch. Up. 7. 1. 3), "He who knows Brahman becomes Brahman" (Muṇḍ. Up. 3. 2. 9).

¹ Necessity—This is the fourth *Anubandha*.

² Attainment etc.—The text lays stress on the realisation, as that is the only way to attain bliss and end sorrow.

³ Grief—Which is produced by contact with worldly objects.

It may be objected that the identity of *Jiva* and Brahman is an established fact: therefore it cannot be acquired afresh as a result of human endeavour. But though such identity is always present, it remains unrealised in the state of ignorance. As a man forgetting all about his jewel which he has on his neck suffers grief and sorrow thinking it is lost, but finds it when somebody points it out, so is the condition of the *Jiva* in ignorance.

THE NECESSITY OF A GURU

अयमधिकारी जननमरणादिसंसारानलसन्तप्तो दीप्त-
शिरा जलराशिमिवोपहारपाणिः श्रोत्रियं ब्रह्मनिष्ठं
गुरुमुपसृत्य तमनुसरति “तद्विज्ञानार्थं स गुरुमेवाभि-
गच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्” (मुण्ड० उ०
१।२।१२) इत्यादिश्रुतेः ॥३०॥

30. Such¹ a qualified pupil scorched with the fire of an endless round of birth, death, etc.,² should repair³—just as one with one's head on fire rushes to a lake—with presents⁴ in hand, to a Guru (spiritual guide), learned⁵ in the Vedas and ever living in Brahman, and serve him—as the following and other Śrutis⁶ say: “Let him in order to understand this repair with fuel⁷ in his hand to a spiritual guide who is learned in the Vedas⁸ and lives⁹ entirely in Brahman” (Mund. Up. 1. 2. 12).

¹ *Such etc.*—Endowed with the fourfold prerequisites of Knowledge.

² *Etc.*—Diseases and other worldly torments are included.

³ *Should repair*—Instruction from a proper teacher is absolutely necessary for the Knowledge of Brahman. Śaṅkara in his commentary on the Mund. Up. (1.2.12) says: वास्त्रजोऽपि स्वातन्त्र्येण

ब्रह्मज्ञानान्वेषणं न कुर्यात् "One though versed in the scriptures, should not search independently after the Knowledge of Brahman."

⁴ *Presents*—The disciple should always go to his teacher with suitable presents in hand.

⁵ *Learned etc.*—This includes the other two qualifications of a spiritual teacher, viz desirelessness (अकामहृतत्वम्) and sinlessness (अवृजिनत्वम्). Cp. यद्वच ओत्रियोऽवृजिनोऽकामहतः—"One who is learned in the Vedas, without sin and not overcome by desire" (Br. Up. 4. 3. 33).

⁶ *Other Śrutis*—Cp. आचार्यवान् पुरुषो वेद—"A man who has accepted a teacher obtains the true Knowledge" (Ch. Up. 6. 14. 2).

⁷ *With fuel etc.*—This denotes the spirit of humility and service with which a disciple should approach his teacher.

⁸ *Learned in the Vedas*—Śaṅkara explains the word ओत्रियम् in his commentary on Muṇḍ. Up. thus—"Versed in the reading of the Vedas and the knowledge of its import." The first condition is not absolutely binding.

⁹ *Lives etc.*—Śaṅkara explains the word *Brahmaniṣṭha* thus—"Like *Japaniṣṭha* and *Taponiṣṭha*, this word means one who is centred in the Brahman devoid of attributes and without a second, after renouncing all *Karma*."

स गुरुः परमकृपयाध्यारोपापवादन्यायेनैवमुपदिशति

"तस्मै स विद्वानुपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥"

(मुण्ड० उ० १।२।१३) इत्यादिश्रुतेः ॥३१॥

31. Such a Guru (teacher) through his infinite grace¹ instructs the pupil by the method of de-superimposi-

tion² (*Apavāda*) of the superimpositions (*Adhyāropa*)—as in such Śruti passages: To that pupil who has approached him with due courtesy, whose mind has become perfectly calm, and who has control over his senses, the wise teacher should truly impart that Knowledge of Brahman through which he knows the Being, imperishable and real” (Mund. Up. 1. 2. 13).

¹ *Grace*—It is one of the most important factors in the disciple's attainment of Knowledge.

² *De-superimposition etc.*—*Adhyāropa* means erroneously attributing the properties of one thing to another, such as considering Brahman which is not really the material world to be the material world. *Apavāda* is the removal of this superimposition.

CHAPTER II

SUPERIMPOSITION

SUPERIMPOSITION DEFINED

असर्पभूतायां रज्जौ सर्पारोपवत् वस्तुनि अवस्वारोपः—अध्यारोपः ॥३२॥

32. *Adhyāropa*¹ is the superimposition of the unreal on the real, like the false perception of a snake in a rope which is not a snake.

¹ *Adhyāropa*—A synonym of the word *Adhyāsa*, has been defined by Śaṅkara as स्मृतिरूपः परत्र पूर्वदृष्टावभासः "The apparent recognition of something previously observed in some other thing." As for instance, we find the appearance of silver in a mother-of-pearl or water in a mirage.

वस्तु—सच्चिदानन्दमद्वयं ब्रह्म; अज्ञानादिसकल-जडसमूहोऽवस्तु ॥३३॥

33. Reality¹ is Brahman² which is without³ a second and is Existence,⁴ Consciousness,⁵ and Bliss.⁶ Unreality⁷ is Nescience⁸ and all other material objects.⁹

¹ *Reality*—The word means *Ātman* or Self which does not undergo any modification at any time.

² *Brahman*—It is synonymous with self.

³ *Without etc.*—Cp. the scriptural passage, एकमेवाद्वितीयम्—"It is one without a second" (Ch. Up. 6. 2. 1). The appearance of the many is due to the limitations of time, space, and causality, just as the one sun reflected in different sheets of water looks as many.

⁴ *Existence*—That which is never limited by time and space. Cp. सदेव सोम्य इदमग्र आसीत्—“This universe, my child, was in the beginning as Existence” (Ch. Up. 6. 2. 1). सत्यं ज्ञानमनन्तं ब्रह्म—“Brahman is Existence, Knowledge, and Infinity” (Tait. Up. 2. 1). Such a passage of the scripture as असद्वा इदमग्र आसीत्—“This universe was in the beginning as non-existence” (Tait. Up. 2. 7)—refers to the unmanifested state of Brahman when name and form had not evolved.

⁵ *Consciousness*—Cp. विज्ञानमानन्दं ब्रह्म—“Brahman is *Vijñāna* (Consciousness or Intelligence) and Bliss” (Br. Up. 3. 9. 28). Unless the Self is ever-conscious such perception as “I am the knower” can never arise. The apparent consciousness of the phenomenal objects is, in reality, the reflected consciousness of Brahman.

⁶ *Bliss*—Cp. विज्ञानमानन्दं ब्रह्म—Brahman is the most beloved of all things, because It is sought after even by the sages who are disgusted with all pleasures of the world.

⁷ *Unreality* (अवस्तु)—It means an indescribable state अनिर्वचनीयम्)—i.e. that which is other than existence and non-existence (सदसद्भिन्नम्). This unreality has Brahman for its substratum. Ignorance (अज्ञानम्) is not based upon nothingness, for we could not then perceive phenomena at all. Brahman alone is real, and ignorance and the entire material phenomena of the world which are its products are only superimpositions upon Brahman.

⁸ *Nescience*—See notes on the following text.

⁹ *Material objects*—The objects, such as earth, water, etc., which are the products of ignorance are unreal on account of their being illusory, objects of perception, and endowed with parts, and further because they undergo modifications and depend upon something else for their existence.

अज्ञानं तु—सदसद्भ्यामनिर्वचनीयं त्रिगुणात्मकं
ज्ञानविरोधि भावरूपं यत्किञ्चिदिति वदन्त्यहमज्ञ

इत्याद्यनुभवात् “देवात्मशक्तिं स्वगुणैर्निगूढाम्” (श्वेत० उ० १।३) इत्यादिश्रुतेश्च ॥३४॥

34. However,¹ ignorance is described as something² positive³ though intangible, which⁴ cannot be described either as being or non-being, which is made of three qualities⁵ and is antagonistic⁶ to Knowledge. Its existence is established from such experiences as “I am⁷ ignorant,” and from such Śruti⁸ passages as, “The power belonging to God Himself, hidden in its own qualities” (Śvet. Up. 1. 3.)

¹ *However*—The text offers a special theory on the subject.

² *Something*—This word has a special significance. It is not used to denote its indescribable nature, nor its antagonism to Knowledge and Truth as these ideas have been well expressed by separate phrases. Its special significance is to posit ignorance as the source or cause of illusion.

³ *Positive*—This is a difficult word and requires some explanation. This part of the definition is given in order to refute the contention that ignorance is mere negation (अभाव), as it is antagonistic to Knowledge. The Nyāya school says that absence of Knowledge is ignorance and so it is a negation. But the Vedāntist says that it is not a negation. He asks, what is that Knowledge whose negation is contended to be ignorance? We can understand Knowledge from three aspects. Firstly, Knowledge is used as synonymous with “the Witness, the Perceiver,”—साक्षी चेता (Śvet. Up. 6. 11). Its absence cannot be called ignorance as it is eternal and therefore can never be associated with a state of negation. Secondly a particular function of mind is termed knowledge, as in the passage, विज्ञानेन वा ऋग्वेदं विजानाति—“Through *understanding* one understands the R̥g-Veda” (Ch. Up. 7. 7. 1). But here “knowledge” is used only in an indirect sense. No mental function can illumine an object unless it has the Self at its back. The eyes, ears, etc., seem to perform their functions consciously because they draw their

consciousness from the Self; cp. सर्वं तत्प्रज्ञानेन प्रज्ञाने प्रतिष्ठितं प्रज्ञानेनो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म—"All this is guided by Consciousness and is based on Consciousness; this universe has Consciousness for its guide, Consciousness is its base; Consciousness is Brahman" (Ait. Up. 5. 3). Hence under no circumstances can this Knowledge exist in a negative state. Thirdly, ignorance cannot be said to consist of the negation of knowledge, particular or general. Because when a man makes a statement as "I am ignorant, I do not know anything," even then he does not lose all sense of perception. Though he may not perceive a particular object, yet he perceives another. Again there cannot be any negation of general knowledge as without it knowledge of particular object becomes impossible. Therefore it stands to reason that Knowledge which is eternal, ever-existent and positive can never be connected or associated with negation. But when ignorance is said so be भावरूप (positive), it does not denote an absolute substance which only Brahman is. Were it so, there would not be any liberation. Therefore this term is used to differentiate it from negation. Ignorance is different from reality and unreality, as neuter is different from masculine and feminine. Really this ignorance can never be properly explained. It has found a place in the Vedānta philosophy in order to explain the otherwise inexplicable production of the phenomenal world. It is absurd to seek for its proof. It can not be proved by our reasoning because human reasoning can never be free from अज्ञान (ignorance). To prove it by reasoning is like seeing darkness with the help of darkness. Nor can it be proved by Knowledge, as at the awakening of Knowledge there cannot remain any trace of ignorance. To prove ignorance by Knowledge is like seeing darkness by a blazing light. Cp. अविद्याया अविद्यात्वमिदमेव तु लक्षणम् । यत्प्रमाणासहिष्णुत्वमन्यथा वस्तु सा भवेत् ॥—"The characteristic of ignorance is its very unintelligibility. It cannot bear any proof, or it will be a real thing" (Bṛhadāraṇyaka-vārttika, verse 181).

सेयं भ्रान्तिनिरालम्बा सर्वन्यायविरोधिनी ।

सहते न विचारं सा तमो यद्वद्दिवाकरम् ॥ (नैष्कर्म्यसिद्धिः ३।६६)

—“This illusion is without support and contradictory to all reasoning. It cannot bear any reasoning just as darkness cannot stand the sun.” Therefore like the fanciful imagination of the sun by one who is blind by day, the sages called ignorance indescribable, as it is neither real nor unreal, nor real-unreal, neither with parts nor without parts, and neither separable from Knowledge nor inseparable from It.

⁴ *Which etc.*—It is not existence because it disappears at the awakening of Knowledge. It is not non-existence like the child of a barren woman, otherwise there would not be any dealing with the world.

⁵ *Three qualities*—These are *Sattva* (serenity), *Rajas* (activity) and *Tamas* (inertia). These qualities have been thus mentioned in the following scriptural passages, though the Sāṅkhya philosophy may justly claim to have fully developed the theory of the three *Gunas*.

अजामेकां लोहितशुक्लकुष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।

“There is one unborn (feminine) being, red, white, and black, producing manifold offspring of the same nature as itself” (Śvet. Up. 4. 5). This refers to अज्ञान or प्रकृति (Nature) which is composed of the three qualities mentioned above. These three qualities are found to exist in all the products of *Prakṛti*. Cp. यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत् कुष्णं तदन्नस्य—“The red colour that we notice in fire is its own colour, the white colour in fire is the colour of water, and the black colour is the colour of the earth” (Ch. Up. 6. 4. 1). Like its effects, the cause, which is ignorance, is also made of the three qualities, though in the latter case they remain in an unmanifested state. Though the three qualities are attributes of अज्ञान (ignorances), yet they are its essential parts, as substance is inseparable from its attributes.

⁶ *Antagonistic etc.*—This definition is given in order to refute the contention that there would never be any cessation of phenomena, as the eternal ignorance manifested in the form of sky etc., appears to be real. Ignorance with all its modifications vanishes away at the dawn of Knowledge.

⁷ *I am etc.*—The experience illustrates the positiveness (भावरूपता) of ignorance.

⁸ *Such Śruti etc.*—Cp. अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः—“Knowledge is enveloped by ignorance, hence the creatures are deluded” (Gītā 5. 15). नाहं प्रकाशः सर्वस्य योगमायासमावृतः—“Veiled by this illusion owing to the association of *Gimā* I am not manifest to all” (Gītā 7. 25).

THE INDIVIDUAL AND COLLECTIVE ASPECTS

इदमज्ञानं समष्टिव्यष्ट्यभिप्रायेणैकमनेकमिति

च व्यवहियते ॥३५॥

35. This ignorance is said to be one¹ or many² according to the mode of observing it either collectively³ or individually.⁴

¹ *One*—As in the Śruti passage, अजमेकां—“There is one unborn, etc.” (Śvet. Up. 4. 5).

² *Many*—As in the Śruti passage, इन्द्रो मायाभिः पुरुरूप ईयते—“Indra through *Māyā* assumes various shapes” (Rg-Veda 6. 47. 18).

³ *Collectively*—*Samaṣṭi* means an aggregate which is considered as made up of parts which are substantially the same as the whole.

⁴ *Individually*—The separate units which constitute the aggregate.

तथाहि यथा वृक्षाणां समष्ट्यभिप्रायेण वनमित्ये-
कत्वव्यपदेशो यथा वा जलानां समष्ट्यभिप्रायेण
जलाशय इति तथा नानात्वेन प्रतिभासमानानां जीव-

गताज्ञानानां समष्ट्यभिप्रायेण तदेकत्वव्यपदेशः “अजामेकां” (श्वे० उ० ४।५) इत्यादिश्रुतेः ॥३६॥

36. As, for instance, trees considered as an aggregate are denoted as one, viz the forest, or water is collectively named as the reservoir, so also ignorance, existing in *Jīvas*¹ being diversely manifested,² is collectively, represented as one—as in such scriptural passages as, “There is one unborn³ etc.” (Śvet. Up. 4. 5).

¹ *Existing in Jīvas*—Though Brahman is the substratum of ignorance, yet the effect of the latter is seen only in and through the created beings. To illustrate: A snake has poison in its fangs, but is never affected by it. The effect of the poison is seen only when the snake bites others.

² *Being diversely manifested*—This refers to the finite beings. Though absolutely speaking, Brahman alone exists, yet the distinction of finite beings must be admitted from the relative standpoint, otherwise states of bondage and liberation become meaningless. These two states are very well known. Ordinary creatures are in bondage, whereas Śuka, Vāmadeva, and others are admitted to have attained liberation. Again, the two states are not possible for one and the same being simultaneously. This establishes the diversity of finite beings. Besides, the scriptures mention the two processes of liberation, immediate and gradual (क्रम) which also become possible only when the distinction of finite beings is recognised. From such a distinction of finite beings (जीवभेद) naturally follows the distinction of ignorance (अज्ञानभेद), otherwise liberation from ignorance of one man will imply the liberation of the rest. Further, it will be impossible for one individual to attain liberation through Knowledge on account of others remaining in a state of ignorance. Therefore the diversity of ignorance must be admitted. This is, of course, from the relative and not from the absolute standpoint.

³ *Unborn*—This refers to ignorance which is without beginning.

इयं समष्टिरुत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना

॥३७॥

37. This aggregate (of ignorance) on account of its appearing associated with Perfection (Pure Intelligence of Brahman) has a preponderance of pure *Sattva*.¹

The meaning is this: Ignorance, as we have seen before, has collective as well as separate existence. The collective ignorance is superior to the individual ignorance because the former is associated with Brahman and the latter with *Jīva*.

¹ *Pure Sattva*—*Īvara*, i.e. Brahman associated with the aggregate of ignorance, has three qualities, viz *Sattva*, *Rajas* and *Tamas*, whose effects are seen in the acts of creation, preservation, and destruction. The word *Sattva* is used in the text not to denote any particular activity of *Īvara* but to signify that the power of ignorance cannot delude Him.

एतदुपहितं चैतन्यं सर्वज्ञत्वसर्वेश्वरत्वसर्वनियन्तृ-
त्वादिगुणकमव्यक्तमन्तर्यामी जगत्कारणमीश्वर इति
च व्यपदिश्यते सकलाज्ञानावभासकत्वात् । “यः सर्वज्ञः
सर्ववित्” (मुण्ड० उ० १।१।९) इति श्रुतेः ॥३८॥

38. Consciousness¹ associated² with this³ is endowed with such qualities as omniscience,⁴ universal lordship,⁵ all-controlling power,⁶ etc., and is designated as the undifferentiated,⁷ the inner guide, the cause⁸ of the world and *Īvara* on account of Its being the illuminator⁹ of the aggregate of ignorance. As in the Śruti passage, “Who knows all (generally), who perceives all (particularly)” (Mund. Up. 1. 1. 9).

¹ *Consciousness*—Pure Brahman.

² *Associated*—Brahman, as a matter of fact, is never associated with ignorance but It appears so when looked upon from the

standpoint of the world. Ignorance is superimposed upon Brahman.

³ *This*—Aggregate of ignorance.

⁴ *Omniscience*—As it is the witness of all animate and inanimate objects of the universe.

⁵ *Universal lordship*—It is *Īśvara* who gives rewards and punishments to the finite beings according to the merits of their work.

⁶ *All-controlling power*—Because *Īśvara* is the director of the mental propensities of the finite beings.

⁷ *Undifferentiated*—Beyond all means of knowledge.

⁸ *Cause, etc.*—Because Brahman is the substratum upon which the empirical existence of the universe depends.

⁹ *Illuminator*—Ignorance in its collective form has been said to be the associate of *Īśvara*, whereas the finite beings are influenced by its individual aspect. This aggregate of ignorance is said to be *one* and it is manifest only to *Īśvara*, who is never influenced by it. Brahman like the sun illumines ignorance and its product, which is seen in the form of the universe. Again, like the sun it is never affected by ignorance.

The word "*Īśvara*" popularly known as "God" has a peculiar meaning in the Advaita philosophy. The Vedāntist does not believe *Īśvara* to be the absolute existence. Because he is as unreal as the phenomenal universe. Brahman associated with ignorance is known as *Īśvara*. The difference between *Īśvara* and the ordinary man is that the former, though associated with *Māyā*, is not bound by its fetters, whereas the latter is its slave. *Īśvara* is the highest manifestation of Brahman in the phenomenal universe.

ईश्वरस्येयं समष्टिरखिलकारणत्वात्कारणशरीरमा-
नन्दप्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः
सर्वोपरमत्वात्सुषुप्तिरतएव स्थूलसूक्ष्मप्रपञ्चलयस्थान-
मिति च उच्यते ॥३९॥

39. This aggregate of ignorance associated with *Iśvara* is known as the causal body on account of its being the cause of all, and as the *Ānandamayakośa* (the blissful sheath¹) on account of its being full of bliss and covering like a sheath; it is further known as the Cosmic sleep² as into it everything³ is dissolved, and, for this reason, it is designated as the state of dissolution of the gross and subtle phenomena.

This text describes the various designations of ignorance as the preceding text narrated those of *Iśvara*.

¹ *Blissful sheath*—Ignorance covers Brahman, as it were, like the skin covering the body. The bliss comes from Brahman.

² *Cosmic sleep*—Corresponding to the *Suṣupti* or dreamless sleep of man. *Pralaya* or cosmic dissolution is meant. In this state there is no manifestation of gross and subtle objects.

³ *Everything*—Such as *Ākāśa* (ether) etc. At the time of dissolution they are reabsorbed by the causal ignorance.

यथा वनस्य व्यष्ट्यभिप्रायेण वृक्षा इत्यनेकत्वव्यपदेशो
यथा वा जलाशयस्य व्यष्ट्यभिप्रायेण जलानीति तथा-
ज्ञानस्य व्यष्ट्यभिप्रायेण तदनेकत्वव्यपदेशः “इन्द्रो
मायाभिः पुरुरूप ईयते” (ऋग्वेद ६।४७।१८)
इत्यादिश्रुतेः ॥४०॥

40. As a forest, from¹ the standpoint of the units that compose it, may be designated as a number of trees, and as a reservoir from the same point of view may be spoken of as quantities of water, so also ignorance when denoting separate units is spoken of as many; as in such² Śruti passages as, “Indra³ through *Māyā*⁴ appears as of many forms” (Rg-Veda 6. 47. 18).

¹ *From etc.*—Relating to the diverse forms of ignorance as manifested through various finite beings.

² *Such etc.*—Cp. य एको जालवान् ईशत ईशनीभिः—"The great Enchanter who rules alone by His own powers" (Śvet. Up. 3. 1).

³ *Indra*—The Supreme Lord.

⁴ *Māyā*—Projecting power.

अत्र व्यस्तसमस्तव्यापित्वेन व्यष्टिसमष्टिताव्यपदेशः

॥४१॥

41. Ignorance has been designated as individual and collective on account of its pervading the units¹ and the aggregate.²

¹ *Units*—Such as the trees that compose a forest.

² *Aggregate*—Such as the forest.

इयं व्यष्टिर्निकृष्टोपाधितया मलिनसत्त्वप्रधाना

॥४२॥

42. The individual ignorance, on account of its association with the inferior¹ being, is characterized by impure² *Sattva*.

¹ *Inferior*—In contradistinction to *Īśvara*, who has superior knowledge.

² *Impure*—The quality of *Sattva* is eclipsed by the *Rajas* and *Tamas* that preponderate in the *Jīva*.

एतदुपहितं चैतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं प्राज्ञ
इत्युच्यत एकाज्ञानावभासकत्वात् ॥४३॥

43. Consciousness associated with this has limited knowledge and is devoid of the power of lordship; it

is called *Prājña*¹ on account of its being the illuminator of individual ignorance.²

¹ *Prājña*—It is the name of the *Jīva* or individual soul while in a state of profound sleep. The *Māṇḍūkya Upaniṣad* describes the three states of the *Jīva* with the corresponding names, viz the waking state, when it is named *Vīśva*; the dream state, when it is called *Taijasa*; and the state of dreamless sleep, when it is termed *Prājña*. In the last state the *Jīva* remains, temporarily, in a state of unity with *Brahman*, but covered with ignorance. Beyond these three states is the transcendental state of *Tūrīya*, when the *Jīva*, free from all ignorance, realizes identity with *Brahman*.

² *Individual ignorance*—As opposed to the aggregate ignorance which is associated with *Īśvara*.

अस्य प्राज्ञत्वमस्पष्टोपाधितयानतिप्रकाशकत्वात् ॥४४॥

44. It¹ is called *Prājña* as it is deficient in illumination on account of its association with a dull² limiting adjunct.³

¹ *It*—The *Jīva*.

² *Dull*—Because the *Jīva* has a preponderance of the inferior qualities of *Rajas* and *Tamas*. See note 2 on para, 42.

³ *Limiting adjunct*—"Upādhi" is a difficult word to translate. It means something adventitious apparently influencing something else—an apparent limitation, e.g. the redness of a crystal before a rose, or the blueness of the sky.

अस्यापीयमहङ्कारादिकारणत्वात्कारणशरीरमानन्द-
प्रचुरत्वात्कोशवदाच्छादकत्वाच्चानन्दमयकोशः सर्वो-
परमत्वात्सुषुप्तिरतएव स्थूलसूक्ष्मशरीरप्रपञ्चलय-
स्थानमिति च उच्यते ॥४५॥

45. The individual ignorance, associated with it¹ is also² known as the causal body on account of its being the cause of egoism³ etc., and as the blissful sheath because it is full of bliss⁴ and covers like a sheath; it is further known as dreamless sleep since into it everything is dissolved; and for this reason it is also designated as the state of dissolution of the gross⁵ and subtle phenomena.

¹ *It*—The *Jīva*.

² *Also*—As in the case of *Īśvara*.

³ *Cause of egoism*—In the dreamless sleep, the *Jīva* retains the *Samskāra* or impression of egoism (I-consciousness).

⁴ *Full of bliss*—Though in dreamless sleep, the mind is dissociated from the sense-organs and objects, yet it enjoys great happiness.

⁵ *Gross etc.*—In the waking state the *Jīva* is cognisant of the gross objects. In the dream state the gross objects are dissolved into the subtle, and he is aware only of the subtle. In dreamless sleep the gross as well as the subtle objects are absorbed into the Ultimate Cause. Therefore the state of dreamless sleep has been described as the state of ultimate absorption or dissolution.

तदानीमेतावीश्वरप्राज्ञौ चैतन्यप्रदीप्ताभिरतिसूक्ष्मा-
भिरज्ञानवृत्तिभिरानन्दमनुभवतः “आनन्दभुक् चेतोमुखः
प्राज्ञः” (माण्डू० उ० ५) इति श्रुतेः सुखमहमस्वाप्सम्
न किञ्चिदवेदिषमित्युत्थितस्य परामर्शोपपत्तेश्च ॥४६॥

46. In the state of dreamless sleep¹ both *Īśvara* and *Prājña*, through a very subtle function² of ignorance illumined by Consciousness, enjoy happiness, as in the Śruti³ passage: “*Prājña*, the enjoyer of bliss, with Consciousness⁴ for its aid (is the third aspect)”

(Mānd. Up. 5); as also from such experience of a man awaking from dreamless sleep as, "I slept happily, I did not know anything."⁵

It may be contended that in the states of dissolution (प्रलय) and dreamless sleep (सुषुप्ति), the functions of the mind cannot work. Therefore no one can, in those states, enjoy bliss. The above text refutes this contention.

¹ *Dreamless sleep*—In the case of *Īśvara* this refers to the state of dissolution (*Pralaya*). From such Śruti passages as सता सोम्य तदा सम्पन्नो भवति—"Then (in dreamless sleep), my dear, he (*Jīva*) becomes one with Existence (*Īśvara*)" (Ch. Up. 6.8.1), we learn that in dreamless sleep the *Jīva* becomes united with *Īśvara*.

² *Subtle function etc.*—The great Vedāntic *Ācāryas* say that in the state of dreamless sleep we actually experience something. This something is not the mere negation of misery and knowledge, as one may suppose from the statement which a man awakening from deep sleep often makes, "I slept happily, I did not know anything." As a matter of fact, one perceives the positive entities, the bliss of the Ātman and ignorance itself, in *Suṣupti*. It may be questioned how, without the help of the mind which does not function in deep sleep, the Ātman, which by itself is functionless, can perceive these objects. The *Ācāryas* explain it by saying that in deep sleep ignorance is present and functions in a very subtle form, and this reflects the bliss of the Ātman, which as Intelligence Absolute is also the Eternal Witness. The memory of this experience remains, and that is why we find a man remark after deep sleep, "I slept happily, I did not know anything."

³ *Śruti*—Cp. सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति—"In dreamless sleep when everything is absorbed, the *Jīva*, overpowered by ignorance attains the state of happiness" (Kaivalya Up. 13).

⁴ *Consciousness etc.*—The *Jīva* derives his perception in all states only through Consciousness or Intelligence which is the

essence of the Ātman. But for this Consciousness lying at the back the *Jīva* could not have any experience.

⁵ *Did not know anything*—This indicates ignorance associated with dreamless sleep.

अनयोः समष्टिव्यष्ट्योर्वनवृक्षयोरिव जलाशय-
जलयोरिव वाभेदः ॥४७॥

47. This aggregate and individual ignorance are identical like a forest and the trees, or a reservoir and the water.

एतदुपहितयोरीश्वरप्राज्ञयोरपि वनवृक्षावच्छिन्ना-
काशयोरिव जलाशयजलगतप्रतिबिम्बाकाशयोरिव
वाभेदः “एष सर्वेश्वर (एष सर्वज्ञ एषोऽन्तर्याम्येष
योनिः सर्वस्य प्रभवाप्ययो हि भूतानाम्)” (माण्डू०
उ० ६) इत्यादि श्रुतेः ॥४८॥

48. As the *Ākāśa* enclosed by the forest is identical with the *Ākāśa* enclosed by the trees, or as the *Ākāśa* reflected in the water is the same as the *Ākāśa* reflected in the reservoir, similarly *Īśvara* and *Prājña* associated with these (aggregate and individual ignorance) are identical. There are such Śruti passages as, “He is the Lord of all, (He is omniscient, He is the inner controller, He is the source of all, He is the cause of the origin and destruction of creatures)” (Māṇḍ. Up. 6).

The identity here spoken of is as regards their essence as Pure Consciousness or Spirit and not as subject to limiting adjuncts.

THE NATURE OF TURIYA

वनवृक्षतदवच्छिन्नाकाशयोर्जलाशयजलतद्गतप्रति-
बिम्बाकाशयोर्वाधारभूतानुपहिताकाशवदनयोरज्ञानतदु-
पहितचैतन्ययोराधारभूतं यदनुपहितं चैतन्यं तत्तुरीय-
मित्युच्यते “(शान्तं) शिवमद्वैतं चतुर्थं मन्यते (स आत्मा
स विज्ञेयः)” (माण्डू० उ० ७) इत्यादिश्रुतेः ॥४९॥

49. Like the unlimited¹ *Ākāśa* which is the substratum² of the *Ākāśa* enclosed by the forest and the trees, or of the *Ākāśa* which is reflected in the water and the reservoir, there is an unlimited Consciousness which is the substratum³ of the aggregate and the individual ignorance as well as of the Consciousness (*Īśvara* and *Prājña*) associated with them. This is called the “Fourth.”⁴ As in such⁵ Śruti passages as, “That which is (tranquil), auspicious and without a second, That the wise conceive of as the Fourth aspect. (He is the Self; He is to be known)” (*Māṇḍ. Up. 7*).

After describing the *Prājña* and *Īśvara* limited by their respective *Upādhis* (limitations) the text proceeds to explain the transcendental state of the undifferentiated Consciousness which is known as the “Fourth”

¹ *Unlimited*—Not associated with any *Upādhi* (limitation).

² *Substratum*—*Ākāśa* is not really the substratum of the forest or the reservoir. But it is called so as they cannot exist without *Ākāśa*.

³ *Substratum*—Consciousness is the substratum of ignorance.

⁴ *Fourth*—Pure Consciousness is called the “Fourth” aspect in relation to the three other aspects, viz *Vīśva* (waking), *Taijasa* (dreaming) and *Prājña* (dreamless).

⁵ *Such etc.*—Cp.

त्रिषु घामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।

तेभ्यो विलक्षणः साक्षी चिन्मात्रोज्झं सदाशिवः ॥

"I am the Witness, the Pure Consciousness, the Ever Blessed, different from what constitutes the enjoyer, enjoyment, and the object of enjoyment which one experiences in the three states" (*Kaivalya Up.* 18).

As the *Manākāśa* (undifferentiated ether) is the substratum of the ether enclosed by the collective *Upādhi* (limitation) of the forest as well as of the ether enclosed by the individual *Upādhi* of the trees and hence is known as the *Turīya* (fourth), similarly the fourth aspect of Pure Consciousness, transcendental, all-pervading, and undifferentiated, is the substratum of the collective and individual ignorance as well as of *Jīvara* and *Prājña* with which these are associated.

इदमेव तुरीयं शुद्धचैतन्यमज्ञानादितदुपहितचैतन्या-
भ्याम् तप्तायःपिण्डवदविविक्तं सन्महावाक्यस्य वाच्यं
विविक्तं सल्लक्ष्यमिति चोच्यते ॥५०॥

50. This Pure Consciousness which is known as the "Fourth", when not discriminated, like¹ a red-hot iron-ball, from ignorance and the Consciousness with which it is associated, becomes the direct² meaning of the great Vedic dictum,³ and when discriminated, it gives us its implied⁴ meaning.

¹ *Like etc.*—There are two ways in which a word expresses its meaning. (1) The direct way or वाच्य, e.g. when the word iron (अयः) directly signifies the object known as iron; (2) the indirect way or लक्ष्य, e.g. when the word iron—as in the sentence, "The (red-hot) iron scorches"—implies *fire* which is connected with the iron. Similarly, in the Vedic dictum, "Thou art That", the direct (वाच्य) meaning of "Thou" is Consciousness associated with individual ignorance, i.e. *Jīva*, and the direct meaning of "That" is Conscious-

ness associated with collective ignorance, i.e. *Īvara*. But the implied meaning of both terms is Pure Consciousness unassociated with ignorance. The point will be dealt with later on.

² *Direct*—Which is directly derivable from the sentence.

³ *Great Vedic dictum*—There are four sentences known as the *Mahāvākyas* which contain the essence of the wisdom of the Vedas. These are: तत्त्वमसि—"Thou art That" (Ch. Up. 6.8.7); अयमात्मा ब्रह्म "This Self is Brahman" (Br. Up. 2. 5. 19); प्रज्ञानं ब्रह्म—"Consciousness is Brahman" (Ait. Up. 5. 3); and अहं ब्रह्मास्मि—"I am Brahman" (Br. Up. 1. 4. 10). Realisation of the meaning of these great utterances liberates one from bondage.

⁴ *Implied*—As in the sentence गङ्गायां घोषः—which literally translated reads, "The cowherd-village is in the Gaṅgā," the word Gaṅgā means by implication not the stream, but the bank of the river. This meaning is derived from the sense of the sentence.

THE EXTENSIONS OF IGNORANCE

अस्याज्ञानस्यावरणविक्षेपनामकमस्ति शक्तिद्वयम्

॥५१॥

51. This ignorance has two powers, viz the power of concealment¹ and the power of projection.²

This and the following paragraphs explain how Pure Consciousness which is really one and indivisible appears as the multiple universe.

¹ *Concealment*—Because this power conceals the real nature of Brahman which is Existence-Consciousness-Bliss Absolute.

² *Projection*—This power gives rise to the illusion of name and form.

आवरणशक्तिस्तावदल्पोऽपि मेघोऽनेकयोजनाय-
तमादित्यमण्डलमवलोकयितुनयनपथपिधायकतया यथा-

च्छादयतीव तथाज्ञानं परिच्छिन्नमप्यात्मानमपरिच्छिन्न-
मसंसारिणमवलोकयितृबुद्धिपिधायकतयाच्छादयतीव
तादृशं सामर्थ्यम् । तदुक्तं—“घनच्छन्नदृष्टिर्घनच्छन्न-
मर्कं यथा मन्यते निष्प्रभं चातिमूढः । तथा बद्धवद्भाति
यो मूढदृष्टेः स नित्योपलब्धिस्वरूपोज्ज्वलात्मा ॥” इति
(हस्तामलकम् १०) ॥५२॥

52. Just as a small patch of cloud, by obstructing the vision of the observer,¹ conceals, as it were,² the solar disc extending over many miles, similarly ignorance,³ though limited by nature, yet obstructing the intellect⁴ of the observer, conceals, as it were, the Self which is unlimited and not subject to transmigration. Such a power is this power of concealment. It is thus said: “As the sun appears covered by a cloud and bedimmed to a very ignorant person whose vision is obscured by the cloud, so also That which to the unenlightened appears to be in bondage is my real nature—the Self—Eternal Knowledge” (*Hastāmālaka* 10).

¹ *Observer*—The unenlightened observer.

² *As it were*—The sun, as a matter of fact, can never be covered by a cloud.

³ *Ignorance*—*Māyā* which is neither gross nor subtle on account of its being indescribable, is here said to be limited. This comparison is made only in relation to the Ātman which it seems to envelop for the time being.

⁴ *Intellect*—It means Consciousness associated with the intellect. Intellect being itself a product of ignorance cannot be covered by it.

Even when a man thinks himself bound, he is in reality the blissful Ātman. He has only forgotten his real nature and this is due to *Māyā*. The aim of all *Sādhana* (spiritual practice) is to

realise the identity of *Paramātman* and *Jīvātman*. The concealing power of *Māyā* makes a man forget his real nature like the small patch of cloud which obscures the mighty sun from the vision of the observer.

अनया आवृतस्यात्मनः कर्तृत्वभोक्तृत्वसुखित्वदुःखित्वादिसंसारसम्भावनापि भवति यथा स्वाज्ञानेनावृतायां रज्ज्वां सर्पत्वसम्भावना ॥५३॥

53. The Self covered by this (concealing power of ignorance) may become subject to *Samsāra* (relative existence) characterised by one's feeling as agent,¹ the experiencing subject, happy, miserable, etc., just as a rope may become a snake due to the concealing power of one's own ignorance.

¹ *Agents etc.*—Which one really is not.

विक्षेपशक्तिस्तु यथा रज्ज्वज्ञानं स्वावृतरज्जौ स्वशक्त्या सर्पादिकमुद्भाविष्यत्येवमज्ञानमपि स्वावृतात्मनि स्वशक्त्याकाशादिप्रपञ्चमुद्भाविष्यति तादृशं सामर्थ्यम् । तदुक्तं—“विक्षेपशक्तिर्लिङ्गादि ब्रह्माण्डान्तं जगत् सृजेत्” इति । (वाक्यसुधा १३) ॥५४॥

54. Just as ignorance regarding a rope, by its inherent power, gives rise to the illusion of a snake etc. in the rope¹ covered by it, so also ignorance,² by its own power creates in the Self covered by it, such phenomena as *Ākāśa* etc. Such a power³ is called the power of projection. It is thus said: “The power of projection

creates all from the subtle bodies to the cosmos" (*Vākyasudhā* 13).

¹ *Rope etc.*—Consciousness inhering in the rope when covered by ignorance. Ignorance must have Consciousness for its substratum. It cannot rest on "nothingness". When we mistake the rope for the snake, the process of illusion is this: The all-pervading Consciousness, here limited by the rope, is covered by ignorance and therefore we mistake the rope for the snake.

² *Ignorance*—The original and primordial *Māyā*.

³ *Such a power*—The creative power of ignorance.

Ignorance endowed with these twin powers of concealment and projection is the cause which transforms, as it were, the Pure Self, immutable, unattached and indivisible, into the *Jīva* and the world. As ignorance regarding the rope gives rise to the illusion of the snake, similarly ignorance regarding the Self, by its power of projection, brings before our mind the illusion of the phenomenal universe.

शक्तिद्वयवदज्ञानोपहितं चैतन्यं स्वप्रधानतया निमित्तं
स्वोपाधिप्रधानतयोपादानञ्च भवति ॥५५॥

55. Consciousness associated with ignorance, possessed of these two powers, when considered from its own standpoint¹ is the efficient cause, and when considered from the standpoint of its *Upādhi* or limitation² is the material cause (of the universe).

¹ *Own standpoint*—When we look at the Consciousness-aspect mainly without altogether overlooking the association of *Upādhi*.

² *Limitation*—When we look at the *Upādhi*-aspect mainly without altogether overlooking the element of Pure Consciousness.

The question arises whether Brahman is the material or the efficient cause of the universe, i.e. whether Brahman has created the universe like the potter making his pot or whether Brahman has transformed Himself into the universe like the transformation of

milk into curd. Now the *prima facie* view is that Brahman is not the efficient cause, because in that case He would be quite different from His creation as the potter is from the pot he makes. But there is a Śruti passage which contradicts this standpoint—तत् सृष्ट्वा तदेवानुप्राविशत्—"Having projected it, He entered into it" (Tait. Up. 2. 6). This passage declares that Brahman after projecting the universe entered into it. Further, Brahman cannot be the material cause of the universe. In that case, the cause and effect being the same, the universe would be a conscious entity and therefore it would not be unreal. These arguments of the opponent are thus refuted: Brahman associated with *Māyā*, when looked upon from the standpoint of His Consciousness-aspect, is the efficient or instrumental cause, and when looked upon from His *Upādhi*-aspect is the material cause of the universe. It can be thus illustrated: Inert iron filings, when placed near a magnet, show movement. Similarly ignorance which is inert and lifeless shows activity owing to the proximity of Brahman. Therefore Brahman is instrumental to the activity and manifestation of *Māyā*. Again, ignorance is the direct material cause of the universe, and therefore *Īvara* also, who is the Lord of *Māyā*, is indirectly said to be the material cause of the universe. As regards the contention that in case Brahman is the efficient cause the passage quoted from the Taittirīya Upaniṣad becomes meaningless, it may be said that the passage refers to Brahman as the material cause. Again, in explaining creation the Vedāntin applies the Law of *Vivarta* which means the transformation of the cause into effect without the former losing its own character, hence, apparent transformation. According to the Vedāntin, the world is the *Vivarta* of Brahman, i.e. the whole visible universe is a mere illusion—an unreal and illusory appearance—while Brahman is the only real entity. As the snake is the *Vivarta* of the rope, so is the world the *Vivarta* of Brahman. The law of *Vivarta* is *fundamentally* different from the law of evolution (*Pariṇāma*), which admits real change in the cause. Therefore if Brahman is posited as the material cause of the universe, it does not follow that the universe is also a conscious entity like its cause. Ignorance is unreal and therefore the phenomenal universe which is its effect is also unreal.

यथा लूता तन्तुकार्यं प्रति स्वप्रधानतया निमित्तं
स्वशरीरप्रधानतयोपादानञ्च भवति ॥५६॥

56. Just as the spider, when considered from the standpoint of its own self, is the efficient cause of the web, and when looked upon from the standpoint of its body, is also the material cause of the web.

The weaving of the web by the spider from its own glands is a well-known phenomenon. The spider is the efficient cause, as without the life-principle inherent in the spider its material and inert body cannot weave the web. Again the life-principle of the spider without its material body is equally impotent to weave the web. Therefore the spider is both the efficient and the material cause of the web. As the spider without the help of cotton and other materials makes the warp and the woof and therefore ultimately weaves the web, similarly the Supreme Deity also, one without a second before creation, through His own power of *Māyā* creates the entire universe from the gross objects to the highest cosmic manifestation. Cp.

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाऽक्षरात् सम्भवतीह विश्वम् ॥

"As the spider creates and withdraws its thread, as the herbs grow on earth, as hairs come out spontaneously from a living person, so, in this world, does everything come out of the Imperishable One" (Mund. Up. 1. 1. 7).

तमःप्रधानविक्षेपशक्तिमदज्ञानोपहितचैतन्यादाकाश
आकाशाद्वायुर्वयोरग्निरग्नेरापोऽद्भ्यः पृथिवी चोत्पद्यते
"एतस्मादात्मन आकाशः सम्भूतः" (तै० उ० २।१।१)
इत्यादिश्रुतेः ॥५७॥

57. From Consciousness¹ associated with the projecting power of ignorance which has a preponderance of the quality of darkness, has evolved *Ākāśa* which,² in its turn, has produced air, from air has come fire, from fire water, and from water earth. As in such Śruti passages, "From this Self has evolved *Ākāśa*" (Tait. Up. 2. 1. 1).

¹ *Consciousness*—The purport of the Śruti is that the whole universe has evolved from Brahman. Cp. पुरुष एवेदं सर्वं—"All this (universe) is verily the *Puruṣa* Himself" (Rg-Veda 10. 90. 2). यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यमिसं-विशन्ति—"From which these creatures are born, through which they, when born, live and into which they return and enter" (Tait. Up. 3. 1). अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते—"I am the origin of all, from Me everything issues forth" (Gītā 10. 8).

The Vedānta school of philosophy basing its arguments on such scriptural passages as these refutes the *Sāṅkhya*s, according to whom the universe has evolved from the inert *Pradhāna*. Cp. *Vedānta Sūtras* 1. 1. 5 and 2. 2. 1. It also refutes the atomic theory of the *Nyāya* school and finally establishes that Brahman is the ultimate cause of everything.

² *Which etc.*—Ether evolves air. It means that air is produced from Brahman associated with ignorance which had already been transformed into ether. In other words, air etc. are products of Brahman itself.

तेषु जाड्याधिक्यदर्शनात्तमःप्राधान्यं तत्कारणस्य ।
तदानीं सत्त्वरजस्तमांसि कारणगुणप्रक्रमेण तेष्वकाशा-
दिषूत्पद्यन्ते ॥५८॥

58. On account of the preponderance of inertia observed in them,¹ their cause also must have an excess of the quality of darkness (*Tamas*). At that time² the

qualities of *Sattva*, *Rajas*, and *Tamas* are reproduced³ in ether etc., in accordance⁴ with the law that the qualities of the cause determine the qualities of the effect.

This text explains how the ignorance associated with Consciousness which is the cause of ether, etc., is considered to have a preponderance of *Tamas*.

¹ *Them*—Ether etc.

² *At that time*—At the time of creation.

³ *Reproduced*—The five elements though containing the particles of *Sattva* and *Rajas* have a preponderance of *Tamas*. In comparison with the other elements, *Ākāśa* contains the greatest amount of *Sattva* and the earth the greatest amount of *Tamas*.

⁴ *In accordance etc.*—Indian philosophy says that the cause is turned into the effect. Therefore the qualities of the cause produce the qualities of the effect.

एतान्येव सूक्ष्मभूतानि तन्मात्राण्यपञ्चीकृतानि

चोच्यन्ते ॥५९॥

59. These¹ are called subtle² matter, rudimentary³ elements (*Tanmātras*) and un-compounded (*Apañcīkṛta*) elements.⁴

¹ *These*—Ether, air, fire, water, and earth as originally projected.

² *Subtle*—As yet unable to participate in any action. When first evolved these elements have no gross forms.

³ *Rudimentary*—The elements in their rudimentary state (तन्मात्र) possess only their own characteristic attributes. Thus the rudimentary ether (आकाश) is endowed with the quality of sound only.

⁴ *Uncompounded elements*—The rudimentary elements, when first evolved, are unmixed, with one another. The gross ether is a combination of the original subtle ether with the other four subtle elements in a fixed proportion. This will be explained later on.

एतेभ्यः सूक्ष्मशरीराणि स्थूलभूतानि चोत्पद्यन्ते ॥६०॥

60. From these subtle elements are produced subtle bodies and gross elements.

THE NATURE OF THE SUBTLE BODIES

सूक्ष्मशरीराणि सप्तदशावयवानि लिङ्ग-शरीराणि
॥६१॥

61. The subtle bodies are what are known as the *Linga-Sarīras* having seventeen component parts.

अवयवास्तु ज्ञानेन्द्रियपञ्चकं बुद्धिमनसी कर्मेन्द्रिय-
पञ्चकं वायुपञ्चकं चेति ॥६२॥

62. The component parts (of the *Linga-Sarīra*) are the five organs of perception, the intellect, the mind, the five organs of action, and the five vital forces.

ज्ञानेन्द्रियाणि श्रोत्रत्वक्चक्षुर्जिह्वाघ्रमणाख्यानि ॥६३॥

63. The five organs of perception are the ears, the skin, the eyes, the tongue, and the nose.

एतान्याकाशादीनां सात्त्विकांशेभ्यो व्यस्तेभ्यः पृथक्
पृथक् क्रमेणोत्पद्यन्ते ॥६४॥

64. These¹ are produced separately² in consecutive order from the *Sattva* particles of ether etc.

¹ These—The five organs of perception.

² Separately—The ears are produced from the *Sattva* particles of ether, the skin from those of air, the eyes from those of fire, the

tongue from those of water, and the nose from those of earth, as opposed to mind, etc., which are produced from a combination of all the elements. See para 70.

बुद्धिर्नाम निश्चयात्मिकान्तःकरणवृत्तिः ॥६५॥

65. Intellect (*Buddhi*) is that modification of the internal instrument (*Antahkaraṇa*¹) which determines.²

¹ *Antahkaraṇa*—The inner organ, of which *Citta*, *Buddhi*, *Manas*, and *Ahaṁkāra* are the different aspects.

² *Determines*—The real nature of an object.

मनो नाम सङ्कल्पविकल्पात्मिकान्तःकरणवृत्तिः ॥६६॥

66. The mind (*Manas*) is that modification of the internal instrument which considers the pros and cons of a subject (*Saṅkalpa* and *Vikalpa*¹).

¹ *Saṅkalpa* and *Vikalpa*—These two terms can be explained either in relation to thought or action. When a person cannot determine whether a particular object is this or that or when he cannot determine whether he will perform a particular action or not, then the aspect of the internal organ called *Manas* is said to function.

अनयोरेव चित्ताहङ्कारयोरन्तर्भावः ॥६७॥

67. The mind-stuff (*Citta*) and egoism (*Ahaṁkāra*) are included in the intellect (*Buddhi*) and the mind (*Manas*) respectively.

अनुसन्धानात्मिकान्तःकरणवृत्तिः चित्तम् ॥६८॥

68. Memory (*Citta*) is that modification of the inner organ which remembers.

This is included in *Buddhi* or the intellect.

अभिमानात्मिकान्तःकरणवृत्तिः अहङ्कारः ॥६९॥

69. Egoism (*Ahaṁkāra*) is that modification of the inner organ which is characterised by Self-consciousness.

The word *Antaḥkarana-vṛtti* means a modification of the inner organ. According to the Vedānta philosophy when an organ perceives an object the mind transforms itself into the object. When, for instance, the eye sees a pot the mind projects itself through the eye and takes the form of the pot. When the *Antaḥkarana* becomes absolutely sure of the existence of the pot then it is known as *Buddhi*, but when it cannot determine whether it is a pot or something else, then it is called *Manas*. Similarly when the *Antaḥkarana* remembers an object it is denoted as *Citta*. Lastly, when it establishes the relationship of "I" or "mine" with the object as, for example in, "I know the object," "I am happy" or "mine is the happiness," it is known as *Ahaṁkāra*.

एते पुनराकाशादिगतसात्त्विकांशेभ्यो मिलितेभ्य उत्पद्यन्ते ॥७०॥

70. These,¹ be it noted, are produced from the combination of the *Sattva* particles of ether etc.

¹ These—The *Manas* etc.

This text shows that these also are material objects.

एतेषां प्रकाशात्मकत्वात्सात्त्विकांशकार्यत्वम् ॥७१॥

71. On account of their being luminous¹ they² are said to be the products of the *Sattva* particles.

¹ Luminous—Cp. "Of these the quality of *Sattva*, from its purity, is luminous and healthy" (*Gītā* 14. 6).

² They—The five organs of perception as well as the *Manas* etc.

इयं बुद्धिज्ञानिन्द्रियैः सहिता विज्ञानमयकोशो
भवति ॥७२॥

72. This intellect (*Buddhi*) together with the organs of perception constitutes the intelligent¹ sheath² (*Vijñānamayaakośa*).

¹ *Intelligent*—*Buddhi* or intellect is called *Vijñānamaya* (intelligent) as it is the product of *Sattva* and has an excess of luminosity owing to its association with the organs of perception.

² *Sheath*—Because it covers the Self like a sheath.

अयं कर्तृत्वभोक्तृत्वसुखित्वदुःखित्वाद्यभिमानस्वेनेह-
लोकपरलोकगामी व्यवहारिको जीव इत्युच्यते ॥७३॥

73. This *Vijñānamayaakośa*,¹ on account of its being conscious that it is an agent² and enjoyer and that it is happy or miserable etc., is called the phenomenal³ *Jīva* (the individual self) subject to transmigration to this and the other worlds.

¹ *Vijñānamayaakośa*—The *Jīva* or the embodied being is, according to the Vedānta philosophy, Pure Consciousness limited by or reflected in this *Kośa*.

² *Agent*—Cp. विज्ञानं यज्ञं तनुते, कर्माणि तनुतेऽपि च—"The *Vijñāna* (intelligence) performs sacrifice. It also performs all works" (Tait. Up. 2. 5).

³ *Phenomenal*—As opposed to पारमार्थिक or absolute reality. From the absolute standpoint the *Jīva* is identical with Brahman as set forth in the famous line ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः—"Brahman alone is real and the world is an illusion. The *Jīva* is nothing else but Brahman." As such the *Jīva* cannot have any consciousness of agency, enjoyment, pain etc. We impute this to it from the empirical standpoint of the world. "He, imitating the intellect,

wanders between the two worlds, *as if thinking, as if moving*" (Br. Up. 4. 3. 7). This identity with Brahman is realised only in *Samādhi*.

For the characteristics of the *Jīva*, according to Śaṅkara, refer to his commentary on *Vedānta Sūtras* 2. 3. 10—20, 30—50; 3. 2. 5—10.

मनस्तु ज्ञानेन्द्रियैः सहितं सन्मनोमयकोशो
भवति ॥७४॥

74. The mind with the organs of perception constitutes the mental sheath (*Manomayakośa*).

कर्मैन्द्रियाणि वाक्पाणिपादपायूपस्थाख्यानि ॥७५॥

75. The organs of action are the organs of speech, the hands, the feet, and the organs of evacuation and generation.

एतानि पुत्तराकाशादीनां रजोशेभ्यो व्यस्तेभ्यः
पृथक् पृथक् क्रमेणोत्पद्यन्ते ॥७६॥

76. These¹ are produced separately in consecutive order from the active (*Rajas*) particles of ether etc.

¹ *These*—The organs of actions. They have been produced separately from the *Rajas* particles of ether, air, fire, water, and earth respectively.

वायवः प्राणापानव्यानोदानसमानाः ॥७७॥

77. The five vital forces are the *Prāṇa*, *Apāna*, *Vyāna*, *Udāna*, and *Samāna*.

प्राणो नाम प्राग्गमनवान्नासाग्रस्थानवर्ती ॥७८॥

78. *Prāṇa* is that vital force which goes upward and has its seat at the tip of the nose.¹

¹ *Nose*—Really *Prāṇa* has its seat in the heart. Cp. प्राणः हृदये—“*Prāṇa* is in the heart” (Tait. Br. 3. 10. 8. 5). But its presence is directly felt at the tip of the nose.

अपानो नामावाग्गमनवान्पाय्वादस्थानवर्ती ॥७९॥

79. *Apāna* is that vital force which goes downward¹ and has its seat in the organs of excretion.

¹ *Downward*—Below the navel.

व्यानो नाम विष्वग्गमनवानखिलशरीरवर्ती ॥८०॥

80. *Vyāna* is that vital force which moves in all directions and pervades the entire body.

उदानो नाम कण्ठस्थानीय ऊर्ध्वगमनवा-

नुत्क्रमणवायुः ॥८१॥

81. *Udāna* is the ascending vital force which helps the passing out from the body and has its seat in the throat.¹

¹ *Throat*—Though at the time of death the subtle body may pass out through any part of the body, yet the throat is most often this exit.

समानो नाम शरीरमध्यगताशितपीतान्नादिसमी-
करणकरः ॥८२॥

82. *Samāna* is that vital force which assimilates food and drink and has its seat in the middle of the body.

समीकरणन्तु परिपाककरणं रसरुधिरशुक्रपुरीषादि-
करणमिति यावत् ॥८३॥

83. Assimilation means digestion of food and its conversion into chyle, blood, and other materials of the body.

These five vital forces are really one, but they are differently named on account of their different functions.

केचित्तु नागकूर्मकृकलदेवदत्तधनञ्जयाख्याः पञ्चान्ये
वायवः सन्तीति वदन्ति ॥८४॥

84. Others¹ say that there are five more vital forces known as *Nāga*, *Kūrma*, *Kṛkala*, *Devadatta*, and *Dhanañjaya*.

¹ Others—The followers of the *Sāṅkhya* philosophy.

तत्र नाग उद्गिरणकरः । कूर्म उन्मीलनकरः ।
कृकलः क्षुत्करः । देवदत्तो जृम्भणकरः । धनञ्जयः
पोषणकरः ॥८५॥

85. Of these *Nāga* is that which causes vomiting or eructation, *Kūrma* opens¹ the eye-lids, *Kṛkala* creates hunger, *Devadatta* produces yawning and *Dhanañjaya* nourishes the body.

¹ Opens etc.—and closes them.

एतेषां प्राणादिष्वन्तर्भावात्प्राणादयः

पञ्चवेति केचित् ॥८६॥

86. Some¹ say that on account of their being included² in *Prāṇa* etc., the vital forces are really five in number.

¹ *Some*—The school of Vedāntins.

² *Included*—The Śruti also, contrary to the *Sāṅkhya* philosophy, declares that the vital forces are only five in number, viz *Prāṇa*, *Apāna*, etc. Cp. Bṛ. Up. 1. 5. 8.

एतत्प्राणादिपञ्चकमाकाशादिगतरजोशेभ्योमिलितेभ्य
उत्पद्यते ॥८७॥

87. These five vital forces, viz *Prāṇa* etc., are produced from the combination of the active (*Rajas*) particles of ether etc.

Prāṇa etc. are, therefore, material objects.

इदं प्राणादिपञ्चकं कर्मेन्द्रियैः सहितं सत्प्राण-
मयकोशो भवति । अस्य क्रियात्मकत्वेन रजोश-
कार्यत्वम् ॥८८॥

88. These five vital forces such as *Prāṇa* etc., together with the organs of action, constitute the vital sheath (*Prāṇamayakośa*¹). Its active nature² shows that it is the product of the particles of *Rajas*.

¹ *Prāṇamayakośa*—*Prāṇamaya* means consisting of the *Prāṇas* or vital forces.

² *Active nature*—Such as movement, progression, etc.

एतेषु कोशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान्
कर्तृरूपः । मनोमय इच्छाशक्तिमान् करणरूपः । प्राण-

मयः क्रियाशक्तिमान् कार्यरूपः । योग्यत्वादेवमेतेषां
विभाग इति वर्णयन्ति । एतत्कोशत्रयं मिलितं
सत्सूक्ष्मशरीरमित्युच्यते ॥८९॥

89. Among these sheaths, the intelligent sheath (*Vijñānamayakośa*) which is endowed with the power of knowledge¹ is the agent; the mental sheath (*Manomayakośa*) which is endowed with will-power² is the instrument; and the vital sheath (*Prāṇamayakośa*) which is endowed with activity is the product. This division has been made according to their respective functions.³ These three sheaths together constitute the subtle body.⁴

¹ *Power of knowledge*—*Vijñāna* or intelligence has this power on account of its proximity to the Ātman.

² *Will-power*—Will is a function of the mind. Cp. कामः संकल्पो विचिकित्सा—"Desire, resolution, doubt, etc. all these are modifications of the mind" (Br. Up. 1. 5. 3).

³ *Respective functions*—The agency of the intelligent sheath has been established on the ground of its closeness to the Ātman. The Self (perceiver) in spite of the presence of the sense-organs and the object can perceive the object only when the mind is attached to it. Therefore the mind is the instrument. The objects are always present before the perceiver. But it is the mind alone which cognises them. As people say, "My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear." The vital sheath is the product, as the following Śruti passage speaks of the *Prāṇa* or the vital force as the product of speech and mind. "They (speech and mind) became united and out of that union *Prāṇa* was born" (Br. Up. 1. 5. 12).

⁴ *Subtle body*—This accompanies the *Jīva* during transmigration.

अत्राप्यखिलसूक्ष्मशरीरमेकबुद्धिविषयतया वन-
वज्जलाशयवद्वा समष्टिरनेकबुद्धिविषयतया वृक्षवज्जल-
वद्वा व्यष्टिरपि भवति ॥९०॥

90. Here also the sum total of all the subtle bodies, when looked upon as *one*,¹ like a forest or a reservoir, is called *Samaṣṭi* or aggregate and when viewed as many, like the trees or quantities of water, is called *Vyaṣṭi* or individual.

As in the case of ignorance, all the subtle bodies that are in the universe may be looked upon collectively or individually, like a forest and the trees that form it, or like a reservoir and the quantities of water that make it up. In the former case it is an aggregate or totality, and in the latter it denotes the different individuals. Consciousness that identifies itself with this aggregate *as an undivided whole*, is known as *Hiraṇyagarbha*, whereas the Consciousness that identifies itself with each of the subtle bodies is called *Taijasa*.

¹ *Looked upon as one*—That the subtle bodies may be looked upon as one and as many is borne out by the following Śruti passages: लिङ्गं मनो यत्र निषक्तमस्य—“To whatever object a man's own mind (लिङ्गशरीरम्) is attached” (Br. Up. 4. 4. 6); अनन्तं वै मनोजन्ता विश्वे देवाः—“The mind is endless, and the *Vīradevas* are endless” (Br. Up. 3. 1. 9).

That the aggregate and the individuals are but different modes of looking at the same principle is known from the following Śruti passage: वायुरेव व्यष्टिर्वायुरेव समष्टिः—“*Vāyu* is each individual and *Vāyu* is the aggregate” (Br. Up. 3. 3. 2).

एतत् समष्ट्युपहितं चैतन्यं सूत्रात्मा हिरण्यगर्भः
प्राणश्चेत्युच्यते सर्वत्रानुस्यूतत्वाज्ज्ञानेच्छाक्रियाशक्ति-
मदुपहितत्वाच्च ॥९१॥

91. Consciousness associated with this totality is called *Sūtrātmā*,¹ *Hiraṇyagarbha*, and *Prāṇa*² etc.,³ because it is immanent everywhere and because it identifies itself with the five great uncompounded elements⁴ endowed with the powers of knowledge, will, and activity.

¹ *Sūtrātmā*—That Soul which pervades the universe as a thread runs through a garland.

² *Prāṇa*—It is called *Prāṇa* on account of its possessing the power of activity. As regards the conception of *Hiraṇyagarbha*, compare the following Śruti passages: हिरण्यगर्भः समवर्तताम्रे—"First there came *Hiraṇyagarbha*" (Rg-Veda 10. 121. 1). हिरण्यगर्भं जनयामास पूर्वम्—"He first produced *Hiraṇyagarbha*" (Śvet. Up. 3. 4). कतम एको देव इति प्राणः—"Which is that one deity?—*Prāṇa*" (Br. Up. 3. 9. 9).

³ Etc.—Such epithets as *Prajāpati* and *Brahmā* are also included.

⁴ *Uncompounded elements*—The five great elements not yet combined with one another. See note 4 on para. 59. The term पञ्चवीकृत will be explained later on.

अस्यैषा समष्टिः स्थूलप्रपञ्चापेक्षया सूक्ष्मत्वात्सूक्ष्म-
शरीरं विज्ञानमयादिकोशत्रयं जाग्रद्वासनामयत्वात्स्वप्नो-
ऽतएव स्थूलप्रपञ्चलयस्थानमिति चोच्यते ॥९२॥

92. This aggregate made up of the three sheaths such as *Vijñānamayaakośa* etc. (which forms the limiting adjunct) of *Hiraṇyagarbha* is called the subtle body as it is finer than the gross universe. It is also called the dream state,¹ as it consists of the impressions of the waking state; and for that very reason it is known as the merging place² for the gross universe.

¹ *Dream State*—Because it corresponds to our dream state, which is the state intermediate between the waking state and the state of dreamless sleep. Cp. "The third or the dream state is the meeting place of this world and the next" (Bṛ. Up. 4. 3. 9).

² *Merging place etc.*—The gross physical phenomena seen in the waking state are experienced in the dream state as mere ideas. As the same thing also happens on a cosmic scale, the gross universe is transformed on the plane of *Hiraṇyagarbha* into a subtle universe. Hence this state is designated as one in which the gross universe is merged, just as it happens in dreams.

एतद्व्यष्ट्युपहितं चैतन्यं तैजसो भवति तेजो-
मयान्तःकरणोपहितत्वात् ॥९३॥

93. Consciousness associated with each individual subtle body is known as *Taijasa* (full of light) on account of its being associated with the effulgent¹ inner organ (*Antahkaraṇa*).

¹ *Effulgent*—It means full of ideas as opposed to gross experiences.

अस्यापीयं व्यष्टिः स्थूलशरीरापेक्षया सूक्ष्मत्वादिति
हेतोरेव सूक्ष्मशरीरं विज्ञानमयादिकोशत्रयं जाग्रद्वासना-
मयत्वात्स्वप्नोक्तैव स्थूलशरीरलयस्थानमिति चोच्यते
॥९४॥

94. The individual limiting adjunct of *Taijasa* too, made up of the three sheaths, such as *Vijñānamayaśośa* etc., is called the subtle body, as it is finer than the gross body. It is also called the dream state, as it consists of the impressions of the waking state, and for that very reason it is known as the merging place for the gross body.

एतो सूत्रात्मतैजसौ तदानीं मनोवृत्तिभिः सूक्ष्म-
विषयाननुभवतः "प्रविविक्तभुक्तैजसः" (माण्डू० उ० ३)
इत्यादिश्रुतेः ॥१५॥

95. The *Sūtrātmā* and *Taijasa*, at that time,¹ through (subtle) functionings of the mind, experience the subtle objects.² Witness such³ Śruti passages as, "*Taijasa* is the enjoyer of subtle objects" (Māṇḍ. Up. 3).

¹ *At that time*—During the dream state.

² *Subtle objects*—The dream-objects have merely an appearance and have no reality. They are called प्रातिभासिक or illusory. A dream is not mere memory because it is perceived directly. Nor is it sound sleep because we perceive in that state some objects. Again it is not a waking experience, because there is no reality about the objects, place, or time seen in a dream. "There are no (real) chariots in that state, no horses, no roads, but he himself creates chariots, horses, and roads" (Br. Up. 4. 3. 10).

³ *Such etc.*—Cp. तस्मादेष प्रविविक्ताहारतर इवैव भवति—
—"Therefore, he (*Taijasa*) takes finer food, as it were, than the corporeal Self (*Vaiśvānara*)" (Br. Up. 4. 2. 3).

अत्रापि समष्टिव्यष्ट्योस्तदुपहितसूत्रात्मतैजसयोर्वन-
वृक्षवत्तदवच्छिन्नाकाशवच्च जलाशयजलवत्तद्गत-
प्रतिबिम्बाकाशवच्चाभेदः ॥१६॥

96. Here also the aggregate and individual subtle bodies are identical, like a forest and its trees or like a lake and its waters, and the *Sūtrātmā* and the *Taijasa*, which have those bodies as their limiting adjuncts, are also identical like the spaces enclosed by a forest and its trees or like the skies reflected in the lake and its waters.

एवं सूक्ष्मशरीरोत्पत्तिः ॥९७॥

97. Thus do the subtle bodies originate.

THE NATURE OF THE GROSS BODIES

स्थूलभूतानि तु पञ्चीकृतानि ॥९८॥

98. But¹ the gross elements are all compounded.

¹ But—This shows the difference in composition of the gross elements from those of the subtle ones.

पञ्चीकरणं त्वाकाशादिपञ्चस्वेकैकं द्विधा समं
विभज्य तेषु दशसु भागेषु प्राथमिकान्पञ्चभागान्प्रत्येकं
चतुर्धा समं विभज्य तेषां चतुर्णां भागानां स्वस्वद्वितीयार्ध-
भागपरित्यागेन भागान्तरेषु योजनम् ॥९९॥

99. The compounding takes place thus: Each of the five elements, viz ether etc., is divided into two equal parts; of the ten parts thus produced five—being the first half of each element—are each sub-divided into four equal parts. Then leaving one half of each element, to the other half is added one of these quarters from each of the other four elements.

At the time of creation the five elements remain in an uncompounded state. As such they cannot produce the phenomenal objects of the universe. These subtle elements are then said to remain in the *Apañcikṛta* state. Afterwards these elements combine with one another in a certain ratio, viz half of itself plus one-eighth of each of the other four.

तदुक्तं—

“द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।

स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्चते ॥” इति ॥

॥१००॥

100. Thus it has been said: “By dividing each element into two equal parts, and sub-dividing the first half of each element into four equal parts, and then adding to the other half of each element one sub-division of each of the remaining four, each element becomes five in one.”

The reference is to *Pañcadāśī* 1. 27.

अस्याप्रामाण्यं नाशङ्कनीयं त्रिवृत्करणश्रुतेः पञ्ची-
करणस्याप्युपलक्षणत्वात् ॥१०१॥

101. The authoritativeness of this method of compounding should not be questioned for the triple combination¹ described in the Śruti indirectly² refers to this.

¹ *Triple combination*—The process of *Trivṛtkarṇa* is mentioned in the Śruti—“Let me make each of these three tripartite” (Ch. Up. 6. 3. 3). According to this passage the Lord first created fire, water, and earth and combined them according to the process of *Trivṛtkarṇa*. This process is also similar to that of *Pañcīkarṇa*. Each of the gross elements fire, water, and earth contains half of its own kind and one fourth of each of the other two.

² *Indirectly*—Though in the scriptural passage regarding *Trivṛtkarṇa* there is no mention of ether and air, yet other passages speak of them. Cp. आत्मनः आकाशः सम्भूतः—“Ether came out of the Self.” The creation of five elements is supported by the Śruti and Śmṛti. Ether and air have been apparently left out in the *Trivṛtkarṇa* process. This apparent contradiction has been reconciled in the *Vedānta Sūtras*. Vidvattamācārya, a great Vedān-

tic teacher, remarks that as ether is all-pervading and without it nothing can exist, and as force, symbolised by air, is also at the root of all movement, and nothing can exist apart from it, therefore ether and air are to be taken for granted along with fire, water, and earth, and the Śruti speaks of *Trivṛtkarāṇa* only as a more convenient mode of expression. Therefore the Śruti passages about *Trivṛtkarāṇa* indirectly refer to *Pañcīkarāṇa*.

पञ्चानां पञ्चात्मकत्वे समानेऽपि तेषु च "वैशेष्यात्तु तद्वादस्तद्वादः" (ब०सू० २।४।२२) इति न्यायेनाकाशादिव्यपदेशः सम्भवति ॥१०२॥

102. Though these five gross elements are alike in so far as each of them contains the five elements, yet they are differently named as ether etc. owing to the "preponderance¹ of a particular element in them" (*Brahma Sūtras* 2. 4. 22).

¹ *Preponderance*—Each is named after the element it contains in the largest proportion.

तदानीमाकाशे शब्दोऽभिव्यज्यन्ते वायौ शब्दस्पर्शवग्नौ शब्दस्पर्शरूपाण्यप्सु शब्दस्पर्शरूपरसाः पृथिव्यां शब्दस्पर्शरूपरसगन्धाश्च ॥१०३॥

103. At that time¹ ether manifests² sound; air manifests sound and touch; fire sound, touch, and form; water sound, touch, form, and taste; and earth manifests sound, touch, form, taste, and smell.

¹ *At that time*—When they are compounded.

² *Manifests*—Sound, which lies in a potential state in ether, manifests at the time of *Pañcīkarāṇa*. Thus each succeeding element

has a special property of its own to which are added those of the preceding elements.

एतेभ्यः पञ्चीकृतेभ्यो भूतेभ्यो भूर्भुवःस्वर्महर्जनस्तपः-
सत्यमित्येतन्नामकानामुपर्युपरिविद्यमानानामतलवितल-
सुतलरसातलतलातलमहातलपातालनामकानामधोऽधो-
विद्यमानानां लोकानां ब्रह्माण्डस्य तदन्तर्गतचतुर्विध-
स्थूलशरीराणां तदुचितानामन्नपानादीनां चोत्पत्ति-
र्भवति ॥१०४॥

104. From these compounded elements have evolved the seven planes, existing one above the other, viz *Bhūr*, *Bhuvar*, *Svar*, *Mahar*, *Jana*, *Tapas*, and *Satyam*; and the seven nether planes, one below the other, viz *Atala*, *Vitala*, *Sutala*, *Rasātala*, *Talātala* *Mahātala*, and *Pātāla*; the world, the four kinds of gross bodies contained in it together with the food and drink appropriate to them.

चतुर्विधशरीराणि तु जरायुजाण्डजस्वेदजोद्भिज्जा-
ख्यानि ॥१०५॥

105. The four kinds of gross bodies are those that are born of the womb, the egg, moisture, and the soil.

जरायुजानि जरायुभ्यो जातानि मनुष्य-

पश्वदीनि ॥१०६॥

106. Those that are born of the womb refer to men, beasts, etc.

अण्डजान्यण्डेभ्यो जातानि पक्षिपन्नगादीनि ॥१०७॥

107. Those that come out of the egg are the birds, reptiles, etc.

स्वेदजानि स्वेदेभ्यो जातानि यूकमशकादीनि ॥१०८॥

108. Those that are born of moisture are the lice, mosquitoes, etc.

उद्भिज्जानि भूमिमुद्भिद्य जातानि लतावृक्षादीनि

॥१०९॥

109. Those that spring from the soil are the trees, creepers, etc.

अत्रापि चतुर्विधसकलस्थूलशरीरमेकानेकबुद्धिविषय-
तया वनवज्जलाशयवद्वा समष्टिर्वृक्षवज्जलवद्वा व्यष्टि-
रपि भवति ॥११०॥

110. Here also all the gross bodies, in their fourfold variety, may be spoken of collectively or individually according as they are thought of as one like a forest or a lake, or many like the trees and the quantities of water.

The gross bodies, also, may be regarded as collective or individual according to the way of looking at them. All the gross bodies may be looked upon as one whole, like a forest, or they may be looked upon as separate entities like the trees in a forest.

एतत्समष्ट्युपहितं चैतन्यं वैश्वानरो विराडित्युच्यते
सर्वनराभिमानित्वाद्विविधं राजमानत्वाच्च ॥१११॥

111. Consciousness associated with this aggregate of gross bodies is called *Vaiśvānara* and *Virūḥ* on account of its identification¹ with all bodies, and from its manifestation in diverse ways respectively.

¹ *Identification*—Thinking that all the bodies in the universe together form *its* body.

अस्यैषा समष्टिः स्थूलशरीरमन्नविकारत्वादन्नमय-
कोशः स्थूलभोगायतनत्वाच्च स्थूलशरीरं जाग्रदिति च
व्यपदिश्यते ॥११२॥

112. This aggregate gross body of his¹ is called the alimentary sheath (*Annamayakośa*) on account of its being a modification of food,² and is said to be in the waking state on account of its being the medium for the enjoyment³ of gross objects.

¹ *His*—Of the *Virūḥ*.

² *Food*—Eaten and assimilated by the parents.

³ *Enjoyment, etc.*—Through the senses.

The Pure Consciousness is called *Anandamaya*, *Vijñānamaya*, *Monomaya*, *Prāṇamaya*, and *Annamaya* when associated with ignorance, discriminative faculty (*Buddhi*), mind (*Manas*), vital force (*Prāṇa*), and the physical body (*Anna*) respectively.

एतद्वचष्टचुपहितं चैतन्यं विश्व इत्युच्यते सूक्ष्मशरीरा-
भिमानमपरित्यज्य स्थूलशरीरादिप्रविष्टत्वात् ॥११३॥

113. Consciousness associated with the individual gross body¹ is designated as *Viśva* on account of its entering the gross body etc. without giving up its identification with the subtle body.

¹ *Individual gross body*—Any one of the various individual gross bodies of the four kinds enumerated above.

The *Jīva* or embodied soul has three kinds of limitations, viz that of ignorance, the subtle body, and the gross and the subtle body—in dreamless sleep, dream state, and waking state respectively. The embodied soul identifying itself with each of these limitations is known as *Prājña*, *Tajasa*, and *Viśva* respectively.

अस्याप्येषा व्यष्टिः स्थूलशरीरमन्नविकारत्वादेव
हेतोरन्नमयकोशो जाग्रदिति चोच्यते ॥११४॥

114. This individual gross body of his (of the *Jīva*) is also called the alimentary sheath on account of its being a modification of food, and is said to be in the waking state.¹

¹ *Waking state*—Because its existence is perceived in the waking state only.

तदानीमेतौ विश्ववैश्वानरौ दिग्वातार्कवरुणाश्विभिः
क्रमन्नियन्त्रितेन श्रोत्रादीन्द्रियपञ्चकेन क्रमाच्छब्दस्पर्श-
रूपरसगन्धानग्नीन्द्रोपेन्द्रयमप्रजापतिभिः क्रमान्निय-
न्त्रितेन वागादीन्द्रियपञ्चकेन क्रमाद्वचनादानगमन-
विसर्गानन्दांश्चन्द्रचतुर्मुखशङ्कराच्युतैः क्रमान्नियन्त्रितेन
मनोबुद्धयहङ्कारचित्ताख्येनान्तरिन्द्रियचतुष्केण क्रमात्स-
ङ्कल्पनिश्चयाहङ्कार्यचैत्तांश्च सर्वानेतान् स्थूलविषया-
ननुभवतः “जागरितस्थानो बहिःप्रज्ञः” (माण्डू० उ० ३)
इत्यादिश्रुतेः ॥११५॥

115. Both *Viśva* and *Vaiśvānara* at that time,¹ perceive the gross objects, viz sound, touch, colour, taste, and smell, respectively through the five sense-organs, such as the ears etc., controlled respectively by (the presiding deities, viz) the Quarters² (*Dik*), Air (*Vāyu*), Sun, *Varuṇa*, and the two *Āśvins*. They also perform the functions of speech, acceptance, walking, excretion, and enjoyment respectively through the five organs of action, such as the tongue etc., controlled respectively by Fire, *Indra*, *Viṣṇu*, *Yama*, and *Prajāpati*. They also experience uncertainty, determination, personality, and remembrance, respectively through the four inner organs, viz mind, intellect, egoism, and memory (*Citta*) controlled respectively by the Moon, *Brahmā*, *Śiva*, and *Viṣṇu*. Witness such Śruti passages³ as: "Whose place is the waking state, who is conscious of the external world" (*Māṇḍ. Up. 3*).

¹ The way in which *Viśva* and *Vaiśvānara* come into touch with the universe, internal and external, during the waking state is being indicated.

² *Quarters etc.*—These are the presiding deities of the various external organs. They regulate the activities of these organs.

³ *Passages*—The remaining portion of the passage is "and who enjoys the gross objects, is the first aspect (of the Ātman)."

अत्राप्यनयोः स्थूलव्यष्टिसमष्टयोस्तदुपहितविश्व-
वैश्वानरयोश्च वनवृक्षवत्तदवच्छिन्नाकाशवच्च जलाशय-
जलवत्तद्गतप्रतिबिम्बाकाशवच्च पूर्ववदभेदः ॥११६॥

116. Here also the individual and collective gross bodies are identical as before,¹ like the trees and the forest, or like² the quantities of water and the lake; and

so are *Viśva* and *Vaiśvānara*, which are respectively associated with those bodies, identical, like the spaces enclosed by the trees and the forest, or like the reflections of the sky in the quantities of water and the lake.

¹ *As before*—The reference is to para. 96.

² *Or like*—These two similes, frequently repeated in the book, refer to two distinct Vedāntic theories on the identity of *Jīva* and Brahman—the theory of reflection and the theory of apparent limitation. The former theory holds that the *Jīva* is a reflection of Brahman, while according to the latter theory the *Jīva* is separated from Brahman by *Upādhis* or limiting adjuncts superimposed by ignorance.

एवं पञ्चीकृतपञ्चभूतेभ्यः स्थूलप्रपञ्चोत्पत्तिः

॥११७॥

117. Thus has the gross phenomenal universe evolved from the five compounded elements.

THE LIMIT OF SUPERIMPOSITION

एतेषां स्थूलसूक्ष्मकारणप्रपञ्चानामपि समष्टिरेको महान्प्रपञ्चो भवति यथावान्तरवनानां समष्टिरेकं महद्वनं भवति यथा वावान्तरजलाशयानां समष्टिरेको महान् जलाशयः ॥११८॥

118. The sum total of the gross, subtle and causal worlds makes a Vast Universe as the sum total of smaller forests makes a vast forest, of a collection of smaller lakes makes a vast expanse of water.

Having explained before how the different aggregates are formed from the individuals comprised in each, the text now explains how a higher aggregate is formed out of those very aggregates. Just as different forests each containing a particular species of trees, when taken together, constitute a vast forest, or as a number of lakes of various dimensions make a vast expanse of water, viz the sea or the ocean, so also the totality of gross, subtle, and causal worlds makes a Vast Universe.

एतदुपहितं वैश्वानरादीश्वरपर्यन्तं चैतन्यमप्यवान्तर-
वनावच्छिन्नाकाशवदवान्तरजलाशयगतप्रतिबिम्बाकाश-
वच्चैकमेव ॥११९॥

119. Consciousness associated with this,¹ from *Vaiśvānara* to *Īśvara*² is also one and the same, as the space enclosed by a number of smaller forests is the same as that enclosed by the big forest of which they form part, or as the sky reflected in different smaller lakes is the same as that reflected in the vast expanse of water which they form.

¹ This—This Vast Universe.

² *Vaiśvānara* to *Īśvara*—i.e. *Vaiśvānara*, *Hirāṇyagarbha* and *Īśvara*, associated respectively with the gross, subtle, and causal worlds.

आभ्यां महाप्रपञ्चतदुपहितचैतन्याभ्यां तप्तायःपिण्ड-
वदविविक्तं सदनुपहितं चैतन्यं “सर्वं खल्विदं ब्रह्म”
(छा० उ० ३।१।१) इति (महा) वाक्यस्य वाच्यं
भवति विविक्तं सल्लक्ष्यमपि भवति ॥१२०॥

120. Consciousness, unassociated with any adjuncts (*Upādhis*) whatsoever, when not discriminated—like the red-hot iron-ball—from the Vast Universe and the Consciousness associated with it, becomes the direct import of the (great) Vedic dictum, “All this is verily Brahman” (Ch. Up. 3. 14. 1), and when discriminated from them it becomes the implied meaning of that text.

See notes on para. 50.

एवं वस्तुन्यवस्त्वारोपोऽध्यारोपः सामान्येन
प्रदर्शितः ॥१२१॥

121. Thus has been shown, in general, the process of superimposition, which is the attributing of unreality to the real.

See para. 32 and note.

CHAPTER III

THE JĪVA AND SUPERIMPOSITION

THE CĀRVĀKAS

इदानीं प्रत्यगात्मनीदमिदमयमयमारोपयतीति
विशेषत उच्यते ॥१२२॥

122. Now will be considered, in particular, how¹ people variously superimpose on the innermost Self such ideas as "I am this," "I am this," etc.

¹ *How etc.*—That is when one identifies oneself with such extraneous objects as son, property, etc. which are clearly other than one's own Self.

अतिप्राकृतस्तु "आत्मा वै जायते पुत्रः" इत्यादिश्रुतेः
स्वस्मिन्निव पुत्रेऽपि प्रेमदर्शनात्पुत्रे पुष्टे नष्टे चाहमेव
पुष्टो नष्टश्चेत्याद्यनुभवाच्च पुत्र आत्मेति वदति

॥१२३॥

123. (Thus for example) an extremely deluded man speaks of his son as his own Self, on account of such Śruti passages as, "Verily the Self is born as the son," owing also to the fact that one loves one's son as one's own Self, and further because of the experience that one feels oneself prosperous or ruined according as one's son fares well or ill.

Three kinds of proofs are given above, viz scriptural evidence, inference, and direct perception. The real significance, however, of the passage quoted here is that the son is very dear to oneself.

चार्वाकस्तु “स वा एष पुरुषोऽन्नरसमयः” (तै० उ० २।१।१) इत्यादिश्रुतेः प्रदीप्तगृहात्स्वपुत्रं परित्यज्यापि स्वस्य निर्गमदर्शनात्स्थूलोऽहं कृशोऽहमित्याद्यनुभवाच्च स्थूलशरीरमात्मेति वदति ॥१२४॥

124. One school of *Cārvākas*,¹ however, holds that this physical body is the Self, on account of such Śruti passages as, “Man² is constituted of the essence of food” (Tait. Up. 2. 1. 1), owing also to the fact that a man rushes out from a burning house even leaving behind his son, and further because of such experiences as, “I am stout,” “I am thin,” etc.

¹ *Cārvākas*.—They are thorough materialists.

² *Man* etc.—This passage, however, refers only to his physical body which is the product of the food he assimilates, and not to his real nature.

The author describes the different views held regarding the nature of the Self. Each succeeding view is less crude and comes nearer the mark than the preceding one. Ultimately all the views are refuted and the real nature of the Self as set forth in the Vedānta is established.

अपरश्चार्वाकः “ते ह प्राणाः प्रजापतिं पितरमेत्योचुः” (छा० उ० ५।१।७) इत्यादिश्रुतेरिन्द्रियाणामभावे शरीरचलनाभावात्काणोऽहं बधिरोऽहमित्याद्यनुभवाच्चेन्द्रियाण्यात्मेति वदति ॥१२५॥

125. Another school of *Cārvākas* speaks of the sense-organs as the Self, on account of such Śruti passages as, "The sense-organs went to their father, *Prajāpati*, and said," (Ch. Up. 5. 1. 7), owing also to the fact that the movement of the body ceases when the organs cease to work, and further because of such experiences as, "I am blind of one eye," "I am deaf," etc.

This school of *Cārvākas* refutes the contention of the former school that the body is the Self by the argument that the body is inert when the sense-organs cease to function. The Śruti quoted in the preceding paragraph is meant, according to this school, only to explain the Self from the standpoint of gross matter, as otherwise other scriptural texts would be contradicted. If the body were the Self, then a youth should remember the activities of his infancy, which he does not. Again the experience that one is stout, etc. arises out of a false identification of the body with the Self. Therefore the real Self, this school contends, is the sense-organs.

अपरश्चाद्विकः "अन्योऽन्तर आत्मा प्राणमयः" (तै० उ० २।२।१) इत्यादिश्रुतेः प्राणाभाव इन्द्रियादिचलनायोगादहमशनायावानहं पिपासावानित्यादि अनुभवाच्च प्राण आत्मेति वदति ॥१२६॥

126. Still another school of *Cārvākas* holds that *Prāṇa* or vital force is the Self, on account of such Śruti passages as, "Different from and more internal than this (the physical body) is the Self which consists of the vital force" (Tait. Up. 2. 2. 1), owing also to the fact that with the cessation¹ of the working of the vital force, the sense-organs cease to function; and because of such experiences as, "I am hungry," "I am thirsty," etc.

¹ *With the cessation etc.*—That is, at the time of death.

This school refutes the former school on the ground that the Śruti quoted in the preceding paragraph implies that the vital force is the controlling agent of the sense-organs. If the sense-organs were the real Self, then such Śruti passages as, "They dissolve on reaching the Self," would be contradicted. The experience, such as, "I am deaf", etc. arises from falsely attributing deafness etc. to the Self. Thirst, hunger, etc. are the creation of the vital force, as man cannot live without food and drink. This is the contention of those who accept the vital force to be the Self.

अन्यस्तु चार्वाकः "अन्योऽन्तर आत्मा मनोमयः"
(तै० उ० २।३।१) इत्यादिश्रुतेर्मनसि सुप्ते प्राणादेर-
भावादहं सङ्कल्पवानहं विकल्पवानित्याद्यनुभवाच्च
मन आत्मेति वदति ॥१२७॥

127. Yet another school of *Cārvākas* holds that mind (*Manas*) is the Self, on account of such Śruti passages as, "Different from and more internal than this (which consists of the vital force) is the Self which consists of mind" (Tait. Up. 2. 3. 1), owing also to the fact that the vital force etc. cease to work when the mind goes into deep sleep,¹ and further because of such experience as, "I am considering the pros and cons," etc.

¹ *Deep sleep*—Dreamless sleep.

This school refutes the former on the ground that the function of the vital force is controlled by the mind. Besides, why isolate one out of five aspects of the vital force? The scriptural text referred to in the previous paragraph means that the Self performs its activities with the help of the vital force. Again by the mere power of the mind a man gets certain experiences such as dream etc., even when

the sense-organs are withdrawn from their objects. The mind, the school contends, with its characteristic power of weighing over a subject, is the real Self.

THE BUDDHISTS

बौद्धस्तु "अन्योऽन्तर आत्मा विज्ञानमयः" (तै० उ० २।४।१) इत्यादिश्रुतेः कर्तुरभावे करणस्य शक्त्यभावादहं कर्ताहं भोक्तेत्याद्यनुभवाच्च बुद्धिरात्मेति वदति ॥१२८॥

128. As against this, the Buddhists say that the intellect is the Self, on account of such Śruti passages as, "Different from and more internal than this is the Self which consists of Consciousness" (Tait. Up. 2. 4. 1), owing also to the fact that the instrument becomes powerless in the absence of the agent and from such experiences as, "I am the agent," "I am the enjoyer," etc.

The mind is merely an instrument for experiencing pleasure and pain, etc. Therefore there must be an agent separate from the instrument and controlling it. The intellect (*Buddhi*), according to the Buddhist, is the Self. Again if the mind were the agent, requiring no other instruments for knowledge than the sense-organs, then there would be a confusion of experience on account of the simultaneous contact of the sense-organs with their objects. This confusion is avoided if we accept an agent other than the mind, which uses it as an instrument.

This is the doctrine of the Buddhist idealist, known as the *Yogācāra*, who accepts a stream of ideas (*vijñāna*) alone to be real and rejects everything else as non-existent.

MĪMĀNSAKA VIEWS

प्राभाकरतात्त्विकौ तु “अन्योऽन्तर आत्मानन्दमयः”
 (तै० उ० २।५।१) इत्यादिश्रुतेर्बुद्ध्यादीनामज्ञाने
 लयदर्शनादहमज्ञोऽहमज्ञानीत्याद्यनुभवाच्चाज्ञानमात्मेति
 वदतः ॥१२९॥

129. The Prābhākaras¹ and the Tārkikas on the other hand say that ignorance² is the Self on account of such Śruti passages as, “Different from and more internal than this is the Self which consists of bliss” (Tait. Up. 2. 5. 1), and owing also to the fact that during sound sleep the intellect etc. merge in ignorance, and further because of such experiences as, “I am ignorant,” “I am devoid of knowledge,” etc.

¹ Prābhākaras—The followers of the Mīmāṃsaka philosopher Prābhākara.

² Ignorance—means something different from and opposed to the “momentary consciousness” of the Buddhist.

Prābhākara argues like this: In deep sleep the intellect etc. merge in ignorance, i.e. in something different from consciousness. Again one arising from deep sleep recognises himself to be the same person who was asleep. As there is no consciousness in deep sleep it follows that the Self is ignorance or something different from consciousness as shown by its absence.

भाट्टस्तु “प्रज्ञानघन एवानन्दमयः” (माण्डू० उ० ५)
 इत्यादिश्रुतेः सुषुप्तौ प्रकाशाप्रकाशसद्भावान्मामहं न
 जानामीत्याद्यनुभवाच्चाज्ञानोपहितं चैतन्यमात्मेति वदति
 ॥१३०॥

130. The Bhāṭṭas¹ on the contrary say that consciousness² associated with ignorance is the Self, on account of such Śruti passages as, "During dreamless sleep the Ātman is undifferentiated consciousness³ and full of bliss"⁴ (Māṇḍ. Up. 5), owing also to the fact⁵ that both consciousness and unconsciousness are present in a state of dreamless sleep and from such experience⁶ as, "I do not know myself," etc.

¹ *Bhāṭṭas*—They are the followers of the Mīmāṃsaka philosopher Kumāṛila Bhaṭṭa.

² *Consciousness, etc.*—The Self, according to this school, is associated with both knowledge and ignorance. It is material.

³ *Undifferentiated consciousness*—Though the forms are there, they are not distinguished because of ignorance.

⁴ *Full of bliss*—and not bliss itself.

⁵ *Fact etc.*—This school infers from the experience of dreamless sleep that the Self must contain elements of both consciousness and unconsciousness. Unless a man retains consciousness in that state, he cannot say, on waking, that he had slept well. In dreamless sleep the sense-organs cease to function; therefore this knowledge cannot come from the sense-organs. Again ignorance itself, being material, does not possess any illumining property. Therefore the Self must possess consciousness as an inherent quality which accounts for the refreshed feeling a man has after a sound sleep. Again he also says, "*I did not know anything then.*" This experience shows that ignorance is another attribute of the Ātman.

⁶ *Such experience*—Even in the waking state a man says, "I do not know myself," though he is aware of his own existence. Therefore the Self is, according to this school, consciousness associated with ignorance.

THE ŚŪNYAVĀDINS

अपरो बौद्धः "असदेवेदमग्र आसीत्" (छा० उ०
६।२।१) इत्यादिश्रुतेः सुषुप्तौ सर्वाभावादहं सुषुप्तौ

नासमित्युत्थितस्य स्वाभावपरामर्शविषयानुभवाच्च
शून्यमात्मेति वदति ॥१३१॥

131. Another school of Buddhists says that the Self is identical with the void, on account of such Śruti passages as, "In the beginning there was non-existence" (Ch. Up. 6. 2. 1), owing also to the fact that there is an absence of everything during dreamless sleep, and further because of the experience, regarding his non-existence, of a man who has just awakened; as when he says to himself, "During the dreamless sleep I was non-existent."

This is the view of the Mādhyamika school of Buddhism, which, interpreting literally a saying of Buddha, maintains that everything is void. According to this school, the Self is neither intelligent nor a substance. The Śruti quoted in the text simply means that the world of names and forms was non-existent, that is, undifferentiated before creation, and not as this school would like to interpret it.

ESTABLISHMENT OF THE TRUE NATURE OF THE SELF

एतेषां पुत्रादीनामनात्मत्वमुच्यते ॥१३२॥

132. Now it will be shown that all these items from the son to the void are not the Self.

एतैरतिप्राकृतादिवादिभिरुक्तेषु श्रुतियुक्त्यनुभवा-
भासेषु पूर्वपूर्वोक्तश्रुतियुक्त्यनुभवाभासानामुत्तरोत्तर-
श्रुतियुक्त्यनुभवाभासैरात्मत्वबाधदर्शनात्पुत्रादीनामना-
त्मत्वं स्पष्टमेव ॥१३३॥

133. Since in all these fallacious citations of scriptural passages, arguments and personal experiences, made by the different classes of people enumerated above beginning with the extremely deluded,¹ in support of their respective views about the Self, the subsequent view contradicts the previous one, it becomes quite clear that all these items from the son to the void are not the Self.

¹ *Extremely deluded*—paragraph 123.

किञ्च प्रत्यगस्थूलोऽचक्षुरप्राणोऽमना अकर्ता चैतन्यं
चिन्मात्रं सदित्यादिप्रबलश्रुतिविरोधादस्य पुत्रादिशून्य-
पर्यन्तस्य जडस्य चैतन्यभास्यत्वेन घटादिवदनित्यत्वादहं
ब्रह्मेति विद्वदनुभवप्राबल्याच्च तत्तच्छ्रुतियुक्त्यनुभवा-
भासानां बाधितत्वादपि पुत्रादिशून्यपर्यन्तमखिलमना-
त्मैव ॥१३४॥

134. Moreover none of the items from the son to the void is the Self, because all those fallacious citations of scriptural passages, arguments, and personal experiences in support of them are all nullified for the following reasons: first because they contradict strong scriptural passages¹ which describe the Self as not gross, without eyes, without the vital force, without the mind, not an agent, but Consciousness, Pure Intelligence and Existence; secondly because they are material and are illumined by Pure Consciousness and as such are unreal, like a pot etc.; and lastly because of the strong intuition of the man of realization that he is Brahman.

¹ *Strong scriptural passages*—That the Self is born as the son is contradicted by the Śruti, कश्चिद्धीरः प्रत्यगात्मानमेक्षदावृत्तचक्षुरमृतत्वमिच्छन्—“Some wise men desiring immortality realized the *innermost Self* by restraining the senses” (Kaṭha Up. 4. 1). That the Self is the physical body is contradicted by the Śruti अस्थूलमनण्वह्रस्वमदीर्घम्—“It is neither gross nor fine, neither short nor long” (Br. Up. 3. 8. 8). That it is not the sense-organs is declared by the Śruti अचक्षुः श्रोत्रं तदपाणिपादम्—“It has no eyes nor ears, no hands nor feet” (Mund. Up. 1. 1. 6). That the Self is the vital force or the mind is refuted by the Śruti अप्राणो ह्यमनाः शुभ्रः—“Without the vital force and without the mind, pure” (Mund. Up. 2. 1. 2). That the Self is not intellect is declared by the Śruti अनन्तश्चात्मा विश्वरूपो ह्यकर्ता—“The Self is infinite, all-formed and non-agent” (Śvet. Up. 1. 9). That the Self consists of bliss is contradicted by न चास्ति वेत्ता मम चित्सदाज्ज्ञम्—“There is no one to know me. I am eternal Consciousness” (Kaiv. Up. 21). That the Self is Consciousness associated with ignorance is contradicted by such Śrutis as चिन्मात्रोज्ज्ञं सदाशिवः—“I am Pure Intelligence, the Absolute Good” (Kaiv. Up. 18). That the Atman is non-existence or void is contradicted by such Śrutis as सदेव सौम्येदमग्र आसीत्—“In the beginning, my dear, all this was only Existence” (Ch. Up. 6. 2. 1); तत्सत्यं स आत्मा—“It is truth. It is the Self” (Ch. Up. 6. 8. 7).

There are many other scriptural passages to support the view that the Self is not the son etc., but something eternal, infinite, and transcendental. Cp. एष त आत्मा सर्वान्तरः—“He is thy Self which is within all” (Br. Up. 3. 4. 1), प्राणस्य प्राणमुत चक्षुषश्चक्षुस्त श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः—“They who know the Vital Force of vital forces, the Eye of the eye, the Ear of the ear, the Mind of the mind” (Br. Up. 4. 4. 18); यतो वाचो निवर्तन्ते अप्राप्य मनसा सह—“Whence the senses together with the mind return baffled” (Tait. Up. 2. 4).

It should not, however, be thought that the scriptural passages quoted by those who call the son etc. the Self are wholly meaning-

less. As the Self is too subtle for ordinary understanding, the passages in question gradually train the mind to dwell on finer and finer aspects of the Self. This is called the *Arundhaṭī Nyāya*. One wishing to locate the tiny star called *Arundhaṭī* is first directed to look at bigger and brighter stars. Gradually he comes to the right star. Similarly those scriptural passages gradually help one on to the Reality.

Again, the son etc. cannot be the Self, which is real and eternal, because these are merely material objects like a pot etc. They would not even be known but for the *Ātman*, the eternal subject, which cognizes them and is their substratum. This *Ātman* is self-luminous. Cp. न विज्ञातेर्विज्ञातारं विज्ञानीयाः—"You cannot know That which makes Knowledge itself possible" (Br. Up. 3. 4. 2); अत्रायं पुरुषः स्वयंज्योतिर्भवति—"In that state the individual is self-illuminated" (Br. Up. 4. 3. 9).

Therefore the *innermost Self* is something different from the body, the sense-organs, vital forces, mind, intellect, and Cosmic ignorance. It is the eternal Witness, Existence, Knowledge, and Bliss Absolute.

Lastly, sages by their actual realization of their identity of the *Jīva* and Brahman support this Vedāntic view regarding the nature of the Self. Thus scriptural evidence, reasoning, and intuition all bring out the transcendental nature of the Self.

अतस्तत्तद्भासकं नित्यशुद्धबुद्धमुक्तसत्यस्वभावं प्रत्यक्-
चैतन्यमेवात्मवस्त्विति वेदान्तविद्वदनुभवः ॥१३५॥

135. Therefore the innermost Consciousness which is by nature eternal, pure, intelligent, free and real, and which is the illuminer of those unreal entities (such as the son etc.) is the Self. This is the experience of the Vedāntists.

एवमध्यारोपः ॥१३६॥

136. The above is an account of superimposition of unreality on the Real.

The topic introduced in paragraph 122 regarding the varieties of superimposition is ended here.

CHAPTER IV DE-SUPERIMPOSITION

GOING BACK INTO THE FINAL CAUSE

अपवादो नाम रज्जुविवर्तस्य सर्पस्य रज्जु-
मात्रत्ववद्वस्तुविवर्तस्यावस्तुनोज्ञानादेः प्रपञ्चस्य वस्तु-
मात्रत्वम् ॥१३७॥

137. As a snake falsely perceived¹ in a rope is ultimately found out to be nothing but the rope; similarly the world of unreal things, beginning with ignorance, superimposed upon the Reality, is realized, at the end, to be nothing but Brahman. This is known as de-superimposition (*Apavāda*).

¹ *Falsely perceived*—“*Vivarta*” means an apparent modification or illusion which is caused by ignorance. As a snake is the *Vivarta* of a rope so is the world the *Vivarta* of Brahman, and the illusion is removed by Knowledge.

When the rope, through illusion, appears as a snake, it does not actually change into the snake. *Apavāda* destroys this illusion and brings out the truth. Similarly Brahman, through illusion appears as the phenomenal world. The breaking up of this illusion—which consists only of name and form—and the consequent discovery of Brahman, which is the underlying reality, is called *Apavāda*.

तदुक्तम्—

“सतत्त्वतोऽन्यथाप्रथा विकार इत्युदीरितः ।

अतत्त्वतोऽन्यथाप्रथा विवर्त इत्युदीरितः ॥” इति

॥१३८॥

138. Thus it has been said: *Vikāra*¹ is the actual modification of a thing altering into another substance; while *Vivarta*² is only an apparent modification.

¹ *Vikāra*—As when milk is turned into curd.

² *Vivarta*—As when a rope is mistaken for a snake, or a mother-of-pearl for silver.

According to the monistic school of Vedānta, the world is not an actual, but apparent modification of Brahman. It has not actually changed into the world. For the Śrutis declare that Brahman is changeless and eternal. But the school of qualified monism, of which Rāmānuja is the chief exponent, holds the universe to be an actual modification of Brahman. The entire universe and all individual selves are part and parcel of Brahman.

तथाहि एतद्भोगायतनं चतुर्विधसकलस्थूलशरीर-
जातं भोग्यरूपान्नपानादिकमेतदायतनं भूतभरादिचतुर्दश-
भुवनान्येतदायतनभूतं ब्रह्माण्डं चैतत्सर्वमेतेषां कारण-
रूपं पञ्चीकृतभूतमात्रं भवति ॥१३९॥

139. To illustrate: The four kinds¹ of physical bodies which are the seats of enjoyment; the different kinds of food and drink etc., which are the objects of enjoyment; the fourteen planes² such as *Bhūr* etc., which contain them and the universe (*Brahmāṇḍa*) which contains these planes—all these are reduced to their cause, the five gross³ elements.

¹ *Four kinds etc.*—See paragraphs 106–109.

² *Fourteen planes*—See paragraph 104.

³ *Gross*—See paragraph 99 note.

This is how the gross universe is to be gradually resolved into Brahman. We must reduce the effects into their causes, in the reverse order to that of creation.

एतानि शब्दादिविषयसहितानि पञ्चीकृतानि
भूतानि सूक्ष्मशरीरजातं चैतत्सर्वमेतेषां कारणरूपापञ्ची-
कृतभूतमात्रं भवति ॥१४०॥

140. These five gross elements, together with the five objects¹ such as sound etc., and the subtle bodies—all these are reduced to their cause—the uncompounded elements.

¹ *Objects*—The characteristic properties of the five gross elements. See paragraph 103.

एतानि सत्त्वादिगुणसहितान्यपञ्चीकृतान्युत्पत्ति-
व्युत्क्रमेणैतत्कारणभूताज्ञानोपहितचैतन्यमात्रं भवति
॥१४१॥

141. The five uncompounded elements, together with the tendencies of *Sattva*,¹ *Rajas*, and *Tamas*, in the reverse² order to that of creation, are reduced to their cause, namely Consciousness associated with ignorance.

¹ *Sattva etc.*—Characterized by knowledge, activity, and inertia respectively.

² *Reverse order*—For the process and order of creation see paragraph 57.

एतदज्ञानमज्ञानोपहितं चैतन्यं चेश्वरादिकमेतदाधार-
भूतानुपहितचैतन्यरूपं तुरीयं ब्रह्ममात्रं भवति ॥१४२॥

142. This ignorance and the Consciousness associated with it, such as *Īśvara* etc., are resolved into the transcendent¹ Brahman unassociated with ignorance, which is the substratum of them all.

¹ *Transcendent etc.*—Existence, Consciousness, Bliss Absolute.

आभ्यामध्यारोपापवादाभ्यां तत्त्वम्पदार्थशोधनमपि
सिद्धं भवति ॥१४३॥

143. By this process of superimposition and de-
superimposition the precise significance of "That"¹ and
"Thou" is clearly determined.

¹ *That etc.*—These are the two words of the great Vedic dictum
तत्त्वमसि—"Thou art That" (Ch. Up. 6. 9. 3).

तथाहि—अज्ञानादिसमष्टिरेतदुपहितं सर्वज्ञत्वादि-
विशिष्टं चैतन्यमेतदनुपहितं चैतत्त्रयं तप्तायःपिण्डवदेक-
त्वेनावभासमानं तत्पदवाच्यार्थो भवति ॥१४४॥

144. To explain: Collective ignorance and the rest,¹
Consciousness² associated with it and endowed with
omniscience etc.,³ as also the Pure Consciousness un-
associated with any attribute—these three, when appear-
ing as one⁴ and inseparable like a red-hot iron ball,
become the primary⁵ meaning of the word "That".

¹ *And the rest*—The gross and subtle cosmic bodies are meant.

² *Consciousness etc.*—*Īvara*, *Hiraṇyagarbha*, and *Virāṭ* are meant.

³ *Etc.*—e. g. rulership.

⁴ *Appearing as one*—Because of our ignorance, though in reality
they are distinct.

⁵ *Primary*—The meaning of a word may be threefold, viz
primary (वाच्य) that is, the meaning directly conveyed by the
word; secondary or implied (लक्ष्य), the meaning it conveys by
implication; and suggested (व्यक्त), the meaning hinted at or
suggested by the word through association.

एतदुपाध्युपहिताधारभूतमनुपहितं चैतन्यं तत्पद-
लक्ष्यार्थो भवति ॥१४५॥

145. The unassociated Consciousness which is the substratum of the limiting adjuncts and of *Īśvara* which they limit, is the implied meaning of "That".

Brahman, which is the substratum of collective ignorance and of *Īśvara*, is the implied meaning of "That".

अज्ञानादिव्यष्टिरेतदुपहिताल्पज्ञत्वादिविशिष्टचैतन्य-
मेतदनुपहितं चैतत्त्रयं तप्तायःपिण्डवदेकत्वेनावभास-
मानं त्वम्पदवाच्यार्थो भवति ॥१४६॥

146. Individual ignorance and the rest,¹ Consciousness² associated with it and endowed with partial knowledge etc., as also the Pure Consciousness unassociated with any attribute—these three when appearing as one and inseparable like a red-hot iron ball, become the primary meaning of the word "Thou".

¹ And the rest—Meaning the individual subtle and gross bodies.

² Consciousness etc.—That is *Prājña*, *Taijasa*, and *Vīśva*.

एतदुपाध्युपहिताधारभूतमनुपहितं प्रत्यगानन्दं तुरीयं
चैतन्यं त्वम्पदलक्ष्यार्थो भवति ॥१४७॥

147. The unassociated transcendent Consciousness—the inward Bliss—which is the substratum of the limiting adjuncts and of the *Jīva* which they limit, is the implied meaning of the word "Thou".

Pure Consciousness which is the substratum of individual ignorance and of the *Jīva*, is the implied meaning of "Thou"

THE MEANING OF "THOU ART THAT"

अथ महावाक्यार्थो वर्ण्यते । इदं तत्त्वमसिवाक्यं
सम्बन्धत्रयेणाखण्डार्थबोधकं भवति ॥१४८॥

148. Now is being described the meaning of the great Vedic dictum (*Mahāvākya*): This dictum is a proposition conveying identity, by virtue of the three¹ relations of its terms, viz "Thou art That".

¹ *Three*—See the following text.

There are two kinds of sentences: One which merely shows the connection between its terms which denote distinct things. The other is an identical proposition. The former is illustrated in the sentence, "Bring the Cow", and the latter in the sentence, "This is that Devadatta". The sentence, "Thou art That" is of the second type.

सम्बन्धत्रयं नाम पदयोः सामानाधिकरण्यं पदार्थयो-
र्विशेषणविशेष्यभावः प्रत्यगात्मलक्षणयोर्लक्ष्यलक्षण-
भावश्चेति ॥१४९॥

149. The three relations are: *Sāmānādhikaraṇya* or the relation between two words having the same substratum, *Viśeṣaṇa-viśeṣyabhāva* or the relation between the imports of two words qualifying each other (so as to signify a common object); and *Lakṣya-lakṣaṇa-bhāva* or the relation between two words and an identical thing implied by them, here, the Inner Self.

तदुक्तम्—

“सामानाधिकरण्यं च विशेषणविशेष्यता ।

लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यगात्मनाम् ॥”

इति ॥१५०॥

150. Compare—(The relations are:) The relation between two words having the same substratum; that between two words qualifying each other (so as to signify a common object), and the relation between two words and an identical thing implied by them (here the Inner Self).

Naïskarmya-Siddhi 3. 3.

सामानाधिकरण्यसम्बन्धस्तावद्यथा सोऽयं देवदत्त
इत्यस्मिन्वाक्ये तत्कालविशिष्टदेवदत्तवाचकसशब्दस्यै-
तत्कालविशिष्टदेवदत्तवाचकायंशब्दस्य चैकस्मिन्पिण्डे
तात्पर्यसम्बन्धः । तथा च तत्त्वमसीति वाक्येऽपि
परोक्षत्वादिविशिष्टचैतन्यवाचकतत्पादस्यापरोक्षत्वादि-
विशिष्टचैतन्यवाचकत्वम्पदस्य चैकस्मिंश्चैतन्ये तात्पर्य-
सम्बन्धः ॥१५१॥

151. *Sāmānādhikarāṇya* is the relationship between two words having the same locus. For instance, in the sentence, "This is that Devadatta", the word "That" signifying Devadatta associated with the past, and the word "This" signifying Devadatta associated with the present, both refer to one and the same person called Devadatta. Similarly in the sentence, "Thou art That", the word "That" signifying Consciousness characterized by remoteness etc., and the word "Thou" signifying Consciousness characterized by immediacy etc., both refer to one and the same Consciousness, viz Brahman.

विशेषणविशेष्यभावसम्बन्धस्तु यथा तत्रैव वाक्ये सशब्दार्थतत्कालविशिष्टदेवदत्तस्यायंशब्दार्थतत्काल-
विशिष्टदेवदत्तस्य चान्योन्यभेदव्यावर्तकतया विशेषण-
विशेष्यभावः । तथात्रापि वाक्ये तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य त्वम्पदार्थपरोक्षत्वादिविशिष्टचैत-
न्यस्य चान्योन्यभेदव्यावर्तकतया विशेषणविशेष्यभावः
॥१५२॥

152. The second relation, that of *Viśeṣaṇa-viśeṣya-
bhāva* is this: In the same sentence ("This is that Deva-
datta"), the meaning of the word "That" is Devadatta
existing in the past and the meaning of the word "This"
is Devadatta existing in the present. They are contrary
ideas, but still they qualify each other so as to signify a
common object. Similarly in the sentence, "Thou art
That", the meaning of the word "That" is Consciousness
characterized by remoteness etc., and the meaning of
the word "Thou" is Consciousness characterized by
immediacy etc. They are contrary ideas but still they
qualify each other so as to signify a common object.

लक्ष्यलक्षणसम्बन्धस्तु यथा तत्रैव सशब्दायंशब्दयो-
स्तदर्थयोर्वा विरुद्धतत्कालैतत्कालविशिष्टत्वपरित्यागेना-
विरुद्धदेवदत्तेन सह लक्ष्यलक्षणभावः । तथात्रापि
वाक्ये तत्त्वम्पदयोस्तदर्थयोर्वा विरुद्धपरोक्षत्वापरोक्ष-
त्वादिविशिष्टत्वपरित्यागेनाविरुद्धचैतन्येन सह लक्ष्य-
लक्षणभावः ॥१५३॥

153. The third relation, that of *Lakṣyalakṣanabhāva* is this: In that very sentence ("This is that Devadatta"), the words "This" and "That" or their meanings, by the elimination of contrary associations of past and present time, stand in the relation of implier and implied with Devadatta who is common to both. Similarly in this sentence ("Thou art That") also, the words "That" and "Thou", or their meanings, by the elimination of contrary associations of remoteness and immediacy etc., stand in the relation of implier and implied with Consciousness which is common to both.

There are three kinds of implications (*Lakṣaṇā*): (1) *Jahallakṣaṇā*. When the direct meaning of a sentence is discarded in favour of an indirect meaning, it is a case of *Jahallakṣaṇā*. As for instance, गङ्गायां घोषः—where the direct meaning, "The village of the cowherds is in the Gaṅgā," is discarded in favour of the indirect meaning, "on the Gaṅgā." (2) *Ajahallakṣaṇā*. When the direct meaning of a sentence is not wholly discarded but hints at the real meaning, it is a case of *Ajahallakṣaṇā*. As for instance, शोणः धावति (literally, "The red colour is running") means, "The red horse is running". We get the meaning of the sentence by associating a red horse with the red colour. (3) *Jahadajahallakṣaṇā*. When one part of the direct meaning of a sentence is given up and another part retained, it is a case of *Jahadajahallakṣaṇā*. As for instance, in "This is that Devadatta", the associations regarding time and place are eliminated, but the person called Devadatta is accepted. Similarly in the great Vedic dictum, "Thou art That", the contradictory factors of remoteness and immediacy, omniscience and partial knowledge, etc., associated with "That" and "Thou" respectively, are given up and Pure Consciousness, which is common to both, is accepted. Therefore the real meaning of the sentence is derived by applying this last form of *Lakṣaṇā* or implication.

इयमेव भागलक्षणेत्युच्यते ॥१५४॥

154. This is also called *Bhāgalakṣaṇā*.

अस्मिन्वाक्ये नीलमुत्पलमिति वाक्यवद्वाक्यार्थो न
सङ्गच्छते ॥१५५॥

155. The literal meaning in the manner of the sentence, "The blue lotus" does not fit in with the sentence, "Thou art That".

For explanation see the next paragraph.

तत्र तु नीलपदार्थनीलगुणस्योत्पलपदार्थोत्पलद्रव्यस्य
च शैक्त्यपेदादिभेदव्यावर्तकतयान्योन्यविशेषणविशेष्य-
रूपसंसर्गस्यान्यतरविशिष्टस्यान्यतरस्य तदैक्यस्य वा
वाक्यार्थत्वाङ्गीकारे प्रमाणान्तरविरोधाभावात्तद्वाक्यार्थः
सङ्गच्छते ॥१५६॥

156. In the phrase ("The blue lotus"), the meaning of the word "blue" is the blue colour, and the meaning of the word "lotus" is the flower called lotus. They respectively exclude other colours such as white etc. and other objects such as cloth etc. Thus these two words mutually stand in the relation of qualifier and qualified. And this relation means their mutual qualification¹ or their unity. This interpretation of the sentence, since it does not contradict any other² means of knowledge, is admissible.

The contention of the opponent that the meaning of the words "That" and "Thou" in the sentence, "Thou art That", may be established by the relationship of *Samānādhikaraṇa* or *Vitēṣaṇa-viśeṣya*, as in the phrase, "The blue lotus", without taking the help of *Bhāgalakṣaṇā*, is now refuted.

¹ *Mutual qualification etc.*—Though the words "blue" and "lotus" are themselves distinguished from each other, yet by their position in the phrase they qualify each other so as to bring out a common idea. Not all lotuses, nor all blue things are meant, but that lotus which is blue, and that blue colour which is associated with a lotus are only meant. That is to say, they together mean what we know as the *blue lotus*.

² *Any other etc.*—Such as direct perception etc.

अत्र तु तत्पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य त्वं-
पदार्थपरोक्षत्वादिविशिष्टचैतन्यस्य चान्योन्यभेदव्याव-
र्तकतया विशेषणविशेष्यभावसंसर्गस्यान्यतरविशिष्ट-
स्यान्यतरस्य तदेक्यस्य वा वाक्यार्थत्वाङ्गीकारे प्रत्य-
क्षादिप्रमाणविरोधाद्वाक्यार्थो न सङ्गच्छते ॥१५७॥

157. But in this sentence ("Thou art That"), the meaning of the word "That" is Consciousness associated with remoteness etc., and the meaning of the word "Thou" is Consciousness associated with immediacy etc. If it is maintained that these two ideas, since they eliminate their mutual distinction stand to each other in the relation of qualifier and qualified, meaning their mutual qualification or their unity, it involves a contradiction with direct perception and other means of knowledge, and therefore is inconsistent.

The word "Thou" indicates Consciousness characterised by immediacy etc. The word "That" indicates Consciousness charac-

terised by remoteness etc. Therefore there cannot be any mutual relationship of qualifier and qualified between them, as in the phrase, "The blue lotus", because they are contradictory ideas, and their co-existence in the same individual is unthinkable.

तदुक्तं—

“संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥” इति
(पंचदशी ७।७५) ॥१५८॥

158. Therefore it has been said: “In this sentence (“Thou art That”), the correct meaning is neither the union of the two ideas nor their mutual qualification. The real meaning of the sentence, according to scholars, is an absolute homogeneous principle.”¹ (*Pañcadaśī* 7. 75).

¹ *Principle*—viz Pure Consciousness.

अत्र गङ्गायां घोषः प्रतिवसतीतिवाक्यवज्जहल्लक्ष-
णापि न संगच्छते ॥१५९॥

159. Again in the sentence (“Thou art That”), *Jahallakṣaṇā*¹ is not also admissible as in the sentence, “The cowherd village is on (literally *in*) the Gaṅgā.”

¹ *Jahallakṣaṇā*—See note on para. 153.

As the cowherd village cannot exist *in* the Gaṅgā we are forced to abandon the literal meaning and take the phrase, “In the Gaṅgā” to mean, “On the Gaṅgā”. This is *Jahallakṣaṇā*. But no such construction is admissible in the sentence, “Thou art That”. See the following text.

तत्र तु गङ्गाघोषयोराधाराधेयभावलक्षणस्य
वाक्यार्थस्याशेषतो विरुद्धत्वाद्वाक्यार्थमशेषतः परित्यज्य
तत्सम्बन्धितीरलक्षणाया युक्तत्वाज्जहल्लक्षणा सङ्गच्छते
॥१६०॥

160. In that sentence, as it is altogether absurd to construe the words, "Gaṅgā" and "cowherd-village", literally, in the sense of container and contained respectively, that meaning of the sentence must be entirely abandoned, and it should refer by implication to the *bank* of the Gaṅgā. Hence in this case the application of *Jahallakṣaṇā* is admissible.

अत्र तु परोक्षापरोक्षचैतन्यैकत्वलक्षणस्य वाक्यार्थस्य
भागमात्रे विरोधाद्भागान्तरमपि परित्यज्यान्यलक्षणाया
अयुक्तत्वाज्जहल्लक्षणा न सङ्गच्छते ॥१६१॥

161. But this sentence ("Thou art That") meaning the identity of Consciousness characterized by immediacy or remoteness involves contradiction in one part only. Therefore it is not proper to abandon the other part as well and indicate something else by implication (*Lakṣaṇā*). Hence in this case *Jahallakṣaṇā* is not admissible.

The contradiction is involved in one part only, viz as regards immediacy or remoteness etc. But the other part, viz Pure Consciousness, is identical and does not involve any contradiction. So it should not be abandoned. Therefore it is not a case of *Jahallakṣaṇā*, where the direct meaning is *altogether* given up.

न च गङ्गापदं स्वार्थपरित्यागेन तीरपदार्थं यथा लक्षयति तथा तत्पदं त्वंपदं वा स्वार्थपरित्यागेन त्वंपदार्थं तत्पदार्थं वा लक्षयत्वतः कुतो जहल्लक्षणा न सङ्गच्छत इति वाच्यम् ॥१६२॥

162. Nor can it be urged: Just as the word "Gaṅgā" (in the sentence in question), gives up its direct meaning and implies the "bank", so may the words "That" and "Thou" (in the sentence, "Thou art That") give up their direct meaning and mean by implication the contents of "Thou" and "That" respectively. So why should it not be a case of *Jahallakṣaṇā*?

This is the argument of the opponent: As in the sentence, "The cowherd village is in (*meaning, on*) the Gaṅgā", the word "Gaṅgā" is taken to imply the bank, similarly, in the sentence, "Thou art That", the word "That" may give up its direct meaning, namely, Divine Consciousness and mean individual consciousness, which is the direct meaning of "Thou", or vice versa. But this contention cannot stand on the following ground.

तत्र तीरपदाश्रवणेन तदर्थप्रतीतौ लक्षणया तत्प्रतीत्यपेक्षायामपि तत्त्वम्पदयोः श्रूयमाणत्वेन तदर्थप्रतीतौ लक्षणया पुनरन्यतरपदेनान्यतरपदार्थप्रतीत्यपेक्षाभावात् ॥१६३॥

163. In that sentence the word "bank" is not mentioned, and therefore the meaning, which is not explicit, can only be derived through implication (*Lakṣaṇā*). But in the other sentence ("Thou art That"), the words "That" and "Thou" are mentioned and their meanings

are explicit; therefore it is not proper to use a *Lakṣaṇā* here in order to indicate through either of them the sense of the other (Thou or That).

In a sentence where the literal meaning of the words is contradictory, the meaning is obtained through *Lakṣaṇā*. But in the sentence, "Thou art That", the two words "That" and "Thou" are mentioned and mean *Īvara* and *Jīva* respectively. Therefore, it is not proper to apply *Lakṣaṇā* to either word, so as to mean the other.

अत्र शोणो धावतीतिवाक्यवदजहल्लक्षणापि न
सम्भवति ॥१६४॥

164. Nor is *Ajahallakṣaṇā*¹ applicable in this sentence as in the sentence, "The red colour² is running."

¹ *Ajahallakṣaṇā*—See note on para. 153.

² *Red colour*—i.e. red horse.

तत्र शोणगुणगमनलक्षणस्य वाक्यार्थस्य विरुद्धत्वा-
त्तदपरित्यागेन तदाश्रयास्वादिलक्षणया तद्विरोधपरि-
हारसम्भवादजहल्लक्षणा सम्भवति ॥१६५॥

165. The literal meaning of that sentence, namely, the running of red colour, is absurd. This absurdity can be removed without abandoning the meaning of the word "Red" by interpreting it to imply a horse of that colour. Therefore in this case *Ajahallakṣaṇā* is admissible.

अत्र तु परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्वस्य
वाक्यार्थस्य विरुद्धत्वात्तदपरित्यागेन तत्सम्बन्धिनो

यस्य कस्यचिदर्थस्य लक्षितत्वेऽपि तद्विरोधपरिहारा-
सम्भवादजहल्लक्षणा न सम्भवत्येव ॥१६६॥

166. But here (in the sentence, "Thou art That") the literal meaning, conveying an identical Consciousness associated with remoteness, immediacy, etc. is self-contradictory. If, without abandoning this meaning, any other idea connected with it be implied, still the contradiction¹ will not be reconciled. Therefore, in this case *Ajahallakṣaṇā* is inadmissible.

¹ *Contradiction etc.*—Because those contradictory elements will still persist in it.

न च तत्पदं त्वंपदं वा स्वार्थविरुद्धांशपरित्यागेनां-
शान्तरसहितं त्वम्पदार्थं तत्पदार्थं वा लक्षयत्वतः कथं
प्रकारान्तरेण भागलक्षणाङ्गीकरणमिति वाच्यम् ।

॥ १६७ ॥

167. Nor can it be urged: Either of the words "That" or "Thou" may exclude that portion of its meaning which conflicts with the other word and imply a combination of the other portion with the meaning of the other word (Thou or That). Therefore no necessity arises of admitting *Bhāgalakṣaṇā*.

The opponent says: Why not construe the sentence as follows? Let the word "That" indicating *Ivara* give up the conflicting portion of its meaning, viz omniscience etc., retaining only the non-conflicting portion, viz Pure Consciousness. It can then combine with the import of the word "Thou", which is individual consciousness with all its limitations. Or let the word "Thou" give up the conflicting portion of its meaning, viz partial knowledge etc.,

and combine the non-conflicting portion, viz Pure Consciousness, with the import of the word "That", i.e. *Īvara*. Therefore, there is no necessity of explaining the sentence, "Thou art That", through *Bhāgalakṣaṇā*. But this contention is refuted by the following text.

एकेन पदेन स्वार्थांशपदार्थान्तरोभयलक्षणाया अस-
म्भवात्पदान्तरेण तदर्थप्रतीतौ लक्षण्या पुनस्तत्प्रतीत्य-
पेक्षाभावाच्च ॥ १६८ ॥

168. Because it is impossible to conceive the same word as indicating a part of its own meaning as well as the meaning of another word. Moreover, when the meaning is directly expressed by the other word, it does not require the application of *Lakṣaṇā* to the first word to indicate it.

It is clear that the word "That" cannot simultaneously mean Pure Consciousness and individual consciousness. Therefore *Ajahallakṣaṇā* is not admissible here. Again, since the words "That" and "Thou" clearly express their respective meanings it is absurd to try to get the meaning of each from the other by resorting to *Lakṣaṇā*.

तस्माद्यथा सोऽयं देवदत्त इति वाक्यं तदर्थो वा
तत्कालैतत्कालविशिष्टदेवदत्तलक्षणस्य वाक्यार्थस्यांशे
विरोधाद्विरुद्धतत्कालैतत्कालविशिष्टांशं परित्यज्या-
विरुद्धं देवदत्तांशमात्रं लक्षयति तथा तत्त्वमसीतिवाक्यं
तदर्थो वा परोक्षत्वापरोक्षत्वादिविशिष्टचैतन्यैकत्व-
लक्षणस्य वाक्यार्थस्यांशे विरोधाद्विरुद्धपरोक्षत्वापरोक्ष-

त्वविशिष्टांशं परित्यज्याविरुद्धमखण्डचैतन्यमात्रं लक्षय-
तीति ॥ १६९ ॥

169. Therefore, as the sentence, "This is that Devadatta", or its meaning, on account of the contradictions involved in one part of their import, viz Devadatta as existing in the past and in the present, implies, by abandoning the conflicting portion which has reference to time, only the non-conflicting portion, viz the man Devadatta—similarly, the sentence, "Thou art That", or its meaning, on account of the contradictions involved in one part of their import, viz Consciousness characterized by remoteness and immediacy, implies, by abandoning the conflicting portion which has relation to remoteness, immediacy, etc., only Absolute Pure Consciousness which is common to both "Thou" and "That."

THE MEANING OF "I AM BRAHMAN"

अथाधुनाहं ब्रह्मास्मि (बृ० उ० १।४।१०) इत्यनुभव-
वाक्यार्थो वर्ण्यते ॥ १७० ॥

170. Now is being described the meaning of the sentence, "I am Brahman" (Br. Up. 1. 4. 10), expressive of intuitive experience.

एवमाचार्येणाध्यारोपापवादपुरःसरं तत्त्वम्पदार्थो-
शोधयित्वा वाक्येनाखण्डार्थेऽवबोधितेऽधिकारिणोऽहं
नित्यशुद्धबुद्धमुक्तसत्यस्वभावपरमानन्दानन्ताद्वयं ब्रह्मा-
स्मीत्यखण्डाकाराकारिता चित्तवृत्तिरुदेति ॥ १७१ ॥

171. When the teacher in this way clears¹ the meaning of the words "That" and "Thou" by the removal² of superimpositions, and makes the qualified student grasp the import of the sentence, "Thou art That", which is Absolute Unity, there arises in his mind a state of Absolute Oneness in which he feels that he is Brahman, by nature eternal, pure,³ self-illuminated, free,⁴ real,⁵ supremely blissful,⁶ infinite,⁷ and one without a second.

¹ *Clears etc.*—By the application of *Bhāgalakṣaṇā* as described above.

² *Removal etc.*—See paragraphs 32 and 137.

³ *Pure*—Not associated with ignorance etc.

⁴ *Free*—From all limitations.

⁵ *Real*—Imperishable.

⁶ *Supremely blissful*—In fact, it is Bliss Absolute. The bliss enjoyed by all corporeal beings is a result of their work, and therefore finite and transient.

⁷ *Infinite*—Not limited by time, space, etc.

सा तु चित्प्रतिबिम्बसहिता सती प्रत्यगभिन्नमज्ञातं
परंब्रह्म विषयीकृत्य तद्गताज्ञानमेव बाधते तदा पट-
कारणतन्नुदाहे पटदाहवदखिलकारणेऽज्ञाने बाधिते सति
तत्कार्यस्याखिलस्य बाधितत्वात्तदन्तर्भूताखण्डाकारा-
कारिता चित्तवृत्तिरपि बाधिता भवति ॥ १७२ ॥

172. That mental state, illumined¹ by the reflection of Pure Consciousness, objectifies² the Supreme Brahman, unknown but identical with the individual self and destroys the ignorance pertaining³ to Brahman.

Then, just as a cloth is burnt when the threads composing it are burnt, so all the effects of ignorance are destroyed when their cause, viz ignorance, is destroyed. Hence the mental state of Absolute Oneness, which forms part of those effects, is also destroyed.

In perception according to the Vedānta philosophy, the mind (*Antahkarana*) through a particular sense-organ is projected upon an object and pervades it. It then takes the form of the object. This transformation is called *Vṛtti* or mental state. As, for instance, the water of a lake issues through a hole as a thin stream and enters a field. It then takes the form of the field.

¹ *Illumined etc.*—As the mind is material, no modification of it can destroy ignorance. But this can be done when it is illumined by the reflection of Pure Consciousness.

² *Objectifies etc.*—Is turned towards, or concerns itself with, Brahman.

³ *Pertaining etc.*—Ignorance is not in Brahman, which is pure and self-illumined, but in the *Jīva*. So long, however, as the latter does not realize his identity with Brahman, ignorance is—rather loosely—said to be in Brahman because of its identity with the *Jīva*.

तत्र प्रतिबिम्बितं चैतन्यमपि यथा दीपप्रभादित्यप्रभा-
वभासनासमर्था सती तयाभिभूता भवति तथा स्वय-
म्प्रकाशमानप्रत्यगभिन्नपरब्रह्मावभासनानर्हताया तेना-
भिभूतं सत् स्वोपाधिभूताखण्डवृत्तेर्बाधितत्वाद्वर्पणाभावे
मुखप्रतिबिम्बस्य मुखमात्रत्ववत्प्रत्यगभिन्नपरब्रह्ममात्रं
भवति ॥ १७३ ॥

173. As the light of a lamp cannot illumine the lustre of the sun but is overpowered by it, so Consciousness reflected in that state of the mind is unable to illumine

the Supreme Brahman, self-effulgent and identical with the individual self, and is overpowered by it. And on the destruction of this state of Absolute Oneness with which that Consciousness is associated there remains only the Supreme Brahman, identical with the individual self, just as the image of a face in a looking-glass is resolved into the face itself when the looking-glass is removed.

एवं च सति “मनसैवानुद्रष्टव्यं” (बृ० उ० ४।४।१९)
 “यन्मनसा न मनुते” (के० उ० १।५) इत्यनयोः श्रुत्यो-
 रविरोधो वृत्तिव्याप्यत्वाङ्गीकारेण फलव्याप्यत्वप्रति-
 षेधप्रतिपादनात् ॥ १७४ ॥

174. Such being the case, there is no contradiction between the following Śruti passages: “By the mind alone It is to be perceived” (Br. Up. 4. 4. 19), and “That which cannot be thought of by the mind” (Kena Up. 1. 5). We are to suppose that the unknown Brahman is brought into contact with only the mental state,¹ but not with the underlying² Consciousness.

¹ *Mental state*.—Which simply destroys the aspirant's ignorance concerning Brahman, but does not help to reveal It.

² *Underlying etc.*.—Brahman is self-luminous. It does not require the help of another Consciousness to reveal itself.

तदुक्तं—

“फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ।

ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ॥” इति

(पंचदशी ६।९०) ॥ १७५ ॥

175. Thus it has been said: "The authors of the scriptures have refuted the idea that the individual Consciousness can manifest the Brahman. But they admit that the Brahman associated with ignorance is brought into contact with the mental states only for the purpose of dispelling ignorance regarding It" (*Pañcadaśī* 6. 90).

“स्वयम्प्रकाशमानत्वान्नाभास उपयुज्यते ।” इति च
(पंचदशी ६।९२) ॥ १७६ ॥

176. And: "Brahman, being self-luminous, does not depend on the individual Consciousness for Its illumination" (*Pañcadaśī* 6. 92).

जडपदार्थाकाराकारितचित्तवृत्तेर्विशेषोऽस्ति

॥ १७७ ॥

177. But there is a difference when the mental state assumes the form of material objects.

See the next paragraph.

तथाहि । अयं घट इति घटाकाराकारितचित्त-
वृत्तिरज्ञातं घटं विषयीकृत्य तद्गताज्ञाननिरसनपुरःसरं
स्वगतचिदाभासेन जडं घटमपि भासयति ॥ १७८ ॥

178. Because, in the case of the experience, "This is a jar," the mental state assumes the form of the jar, makes the unknown jar its object, and dispels the ignorance regarding it. Then the Consciousness underlying the mental state manifests the material jar.

तदुक्तं—

“बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।
तत्राज्ञानं धिया नश्येदाभासेन घटः स्फुरेत् ॥” इति ।
(पंचदशी ७।९१) ॥ १७९ ॥

179. Thus it has been said: “Both the intellect and the Consciousness underlying it come into contact with the jar. The intellect destroys the ignorance (regarding the jar) and the underlying Consciousness manifests the jar” (*Pañcadaśī* 7. 91).

यथा दीपप्रभामण्डलमन्धकारगतं घटपटादिकं
विषयीकृत्य तद्गतान्धकारनिरसनपुरःसरं स्वप्रभया
तदपि भासयतीति ॥ १८० ॥

180. Just as the light of a lamp coming into contact with a jar or cloth existing in darkness, dispels the darkness which envelops them and through its own lustre manifests them as well.

CHAPTER V
THE STEPS TO SELF-REALIZATION
STUDY OF VEDĀNTIC TEXTS

एवं भूतस्वस्वरूपचैतन्यसाक्षात्कारपर्यन्तं श्रवणमनन-
निदिध्यासनसमाध्यनुष्ठानस्यापेक्षितत्वात्तेऽपि प्रदर्श्यन्ते

॥ १८१ ॥

181. Till such realization of the Consciousness which is one's own Self, it is necessary to practise hearing, reflection, meditation, and absorption (*Samādhi*). Therefore these are also being explained.

श्रवणं नाम षड्विधलिङ्गैरशेषवेदान्तानामद्वितीय-
वस्तुनि तात्पर्याविधारणम् ॥ १८२ ॥

182. Hearing is the ascertainment through the six characteristic signs that the entire Vedānta philosophy establishes the one Brahman without a second.

Śravaṇa does not mean only hearing about the truth from the teacher or the scriptures. To be really fruitful, it must be followed up by the above ascertainment.

लिङ्गानि तूपक्रमोपसंहाराभ्यासापूर्वताफलार्थवादोप-
पत्त्याख्यानि ॥ १८३ ॥

183. The characteristic signs are: the beginning and the conclusion, repetition, originality, result, eulogy, and demonstration.

तदुक्तं—

“उपक्रमोपसंहारावभ्यासोऽपूर्वताफलम् ।

अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये” ॥१८४॥

184. Thus it has been said: “In ascertaining the meaning, the characteristic signs are—the beginning and the conclusion, repetition, originality, result, eulogy, and demonstration.”

प्रकरणप्रतिपाद्यस्यार्थस्य तदाद्यन्तयोरुपपादनमुप-
क्रमोपसंहारौ । यथा छान्दोग्ये षष्ठाध्याये प्रकरणप्रति-
पाद्यस्याद्वितीयवस्तुन “एकमेवाद्वितीयम्” (६।२।१)
इत्यादौ “ऐतदात्म्यमिदं सर्वम्” (६।८।७) इत्यन्ते च
प्रतिपादनम् ॥१८५॥

185. The beginning and the conclusion mean the presentation of the subject-matter of a section at its beginning and end. As, for instance, in the sixth chapter of the Chāndogya-Upaniṣad, Brahman, the One without a second, which is the subject-matter of the chapter, is introduced at the beginning in the words, “One only without a second” etc. (6. 2. 1), and again at the end in the words, “In It, all that exists has its Self” etc. (6. 8. 7).

प्रकरणप्रतिपाद्यस्य वस्तुनस्तन्मध्ये पौनःपुन्येन प्रति-
पादनमभ्यासः । यथा तत्रैवाद्वितीयवस्तुनि मध्ये तत्त्व-
मसीति नवकृत्वः प्रतिपादनम् ॥१८६॥

186. Repetition is the frequent presentation of the subject-matter in the section. As, for instance, in the same section, Brahman, the One without a second, is repeated nine times in the sentence, "Thou art That".

प्रकरणप्रतिपाद्यस्याद्वितीयवस्तुनः प्रमाणान्तरा-
विषयीकरणमपूर्वता । यथा तत्रैवाद्वितीयवस्तुनो
मानान्तराविषयीकरणम् ॥१८७॥

187. Originality means that the subject-matter of a section is not available through any other source of knowledge. As, for instance, in that very section, Brahman, the One without a second, is not knowable through any other means except the Śrutis.

Cp.—"I ask you to teach me about that Being who is taught in the Upaniṣads alone" (Br. Up. 3. 9. 26).

फलं तु प्रकरणप्रतिपाद्यस्यात्मज्ञानस्य तदनुष्ठानस्य
वा तत्र तत्र श्रूयमाण प्रयोजनम् । यथा तत्र "आचार्य-
वान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ
सम्पत्स्ये" (६।१४।२) इत्यद्वितीयवस्तुज्ञानस्य तत्प्राप्तिः
प्रयोजनम् श्रूयते ॥१८८॥

188. The result is the utility of the subject-matter of a section—e.g. Self-knowledge—or its practice as mentioned at different places. As, for instance, in the same section, the words, "The man who has got a teacher knows the Brahman. He has to wait only till he is delivered from the body; then he becomes united with

Brahman" (6. 14. 2). Here the utility of the knowledge of Brahman, the One without a second, is Its attainment.¹

¹ *Its attainment*—Cp. "One who knows that Supreme Brahman verily becomes the Brahman" (Mund. Up. 3. 2. 9); "The knower of the Self goes beyond grief" (Ch. Up. 7. 1. 3).

प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थवादः । यथा तत्रैव "उत तमादेशमप्राक्ष्यो येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातम्" (६।१।३) इत्यद्वितीयवस्तु-प्रशंसनम् ॥१८९॥

189. Eulogy is the praising of the subject-matter of the section at different places. As, for instance, in the same section the words, "Have you ever asked for that instruction by which one hears what has not been heard, one thinks what has not been thought, one knows what has not been known" (6. 1. 3), have been spoken in praise of Brahman, the One without a second.

Eulogy usually recommends an injunction by stating either the good arising from its observance or the evil arising from its violation, and supplementing it by illustrations.

प्रकरणप्रतिपाद्यार्थसाधने तत्र तत्र श्रूयमाणा युक्ति-रूपपत्तिः । यथा तत्र "यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वार्चारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्" (६।१।४) इत्यादावद्वितीयवस्तु-साधने विकारस्य वाचारम्भणमात्रत्वे युक्तिः श्रूयते ॥१९०॥

190. Demonstration is the reasoning in support of the subject-matter of a section adduced at different places. As, for instance, in the section in question, the words, "My dear, as by one lump of clay all that is made of clay is known—every modification being but an effort of speech, a name and the clay, the only reality about it" (6. 1. 4), furnish the argument that modifications are merely an effort of speech, to establish Brahman, the One without a second.

REFLECTION AND MEDITATION

मननं तु श्रुतस्याद्वितीयवस्तुनो वेदान्तानुगुणयुक्ति-
भिरनवरतमनुचिन्तनम् ॥१९१॥

191. Reflection is the constant¹ thinking of Brahman, the One without a second, already heard about from the teacher, by arguments agreeable to the purport of the Vedānta.

¹ *Constant*—The desired result is not obtained if there is interruption.

विजातीयदेहादिप्रत्ययरहिताद्वितीयवस्तुसजातीय-
प्रत्ययप्रवाहो निदिध्यासनम् ॥१९२॥

192. Meditation is a stream of ideas of the same kind as those of Brahman, the One without a second, to the exclusion of such foreign ideas as those of the body¹ etc.

¹ *Body etc.*—Including the mind, which is material in nature. Such ideas are antagonistic to that of the absolute spirit.

SAMĀDHI—ITS NATURE AND VARIETIES

समाधिर्द्विविधः सविकल्पको निर्विकल्पकश्चेति

॥१९३॥

193. Absorption¹ (*Samādhi*) is of two kinds, viz that attended with self-consciousness and that without it.

¹ *Absorption*—It is a deeper kind of concentration.

तत्र सविकल्पको नाम ज्ञातृज्ञानादिविकल्पलया-
पेक्षयाद्वितीयवस्तुनि तदाकाराकारितायाश्चित्तवृत्ते-
रवस्थानम् ॥१९४॥

194. Absorption attended with self-consciousness (*Savikalpa Samādhi*) is that in which the mental state taking the form of Brahman, the One without a second, rests on It, but without the merging of the distinction of knower, knowledge, and the object of knowledge.

This is also called *Sahprajñāta Samādhi*.

तदा मृन्मयगजादिभानेऽपि मृद्भानवद्द्वैतभानेऽप्यद्वैतं
वस्तु भासते ॥१९५॥

195. In that state the knowledge of the Absolute manifests itself in spite of the consciousness of the relative, as when we know a clay elephant etc., the knowledge of the clay is also present.

In this state both the phenomenon and the noumenon (or substratum) are present before the mind. The Reality peeps through the vesture of name and form.

तदुक्तं—

“दृशिस्वरूपं गगनोपमं परं

सकृद्विभातं त्वजमेकमक्षरम् ।

अलेपकं सर्वगतं यदद्वयं

तदेव चाहं सततं विमुक्तमोम् ॥” इति

(उपदेशसाहस्री ७३।१०।१) ॥१९६॥

196. Thus it has been said: “I am that Brahman, the Intelligence¹ absolute, formless like ether, Supreme, eternally luminous, birthless, the One² without a second, immutable, unattached, all-pervading, ever-free” (*Upadeśa-sāhasrī* 73. 10. 1).

¹ *Intelligence etc.*—The eternal witness.

² *One etc.*—Devoid of all differences whatsoever.

निर्विकल्पकस्तु ज्ञातृज्ञानादिविकल्पलयापेक्षयाद्वितीय-
वस्तुनि तदाकाराकारितायाश्चित्तवृत्तेरतितरामेकीभावे-
नावस्थानम् ॥१९७॥

197. Absorption without self-consciousness (*Nirvikalpa Samādhi*) is the total mergence in Brahman, the One without a second, of the mental state which has assumed Its form, the distinction of knower, knowledge, and the object of knowledge being in this case obliterated.

This is also called *Asaṃprajñāta Samādhi*. The former kind of absorption deepens into this.

तदा तु जलाकाराकारितलवणानवभासेन जलमात्रा-
वभासवद्वितीयवस्त्वाकाराकारितचित्तवृत्त्यनवभासेना-
द्वितीयवस्तुमात्रमवभासते ॥१९८॥

198. Then just as when salt has been dissolved in water it is no longer perceived separately, and the water alone remains, similarly the mental state that has assumed the form of Brahman, the One without a second, is no longer perceived, and only the Self remains.

SAMĀDHI AND SLEEP

ततश्चास्य सुषुप्तेश्चाभेदशङ्का न भवति। उभयत्र
वृत्त्यभाने समानेऽपि तत्सद्भावासद्भावमात्रेणानयोर्भेदो-
पपत्तेः ॥१९९॥

199. Therefore there is no apprehension of its being identical with the state of deep sleep. For, though the mental state appears in neither, yet the difference between them lies in this that it exists¹ in the *Nirvikalpa Samādhi*, but in deep sleep it does² not.

¹ *Exists*—The mental state, though not perceived in *Samādhi*, exists nevertheless, having taken the form of Brahman.

² *Does not*—In deep sleep the mental state is totally absent, having merged in its cause, ignorance, which alone remains.

THE EIGHTFOLD PRACTICE

अस्याङ्गानि यमनियमासनप्राणायामप्रत्याहारधारणा-
ध्यानसमाधयः ॥२००॥

200. The steps to the attainment of this¹ are general discipline, particular discipline, posture, control of the vital force, self-withdrawal, concentration, meditation, and absorption (with self-consciousness).

¹ *This—Nirvikalpa Samādhī.*

तत्र "अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः"

॥२०१॥

201. General discipline (*Yama*) consists of non-injury,¹ truthfulness,² non-stealing, continence,³ and non-acceptance⁴ of gifts.

¹ *Non-injury*—Not harming others by thought, word, or deed.

² *Truthfulness*—Maintaining identity between thought, word and deed.

³ *Continence*—Abstinence from sex relation even in thought.

⁴ *Non-acceptance etc.*—Of things likely to stand in the way of meditation.

"शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः"

॥२०२॥

202. Particular discipline (*Niyama*) consists of cleanliness,¹ contentment,² austerity, study³ of the scriptures, and meditation on God.

¹ *Cleanliness*—That is cleanliness of body and purity of mind.

² *Contentment*—Being satisfied with what comes of itself.

³ *Study etc.*—It also includes the repetition of the sacred symbol "Om"

करचरणादिसंस्थानविशेषलक्षणानि पद्मस्वस्तिका-
दीन्यासनानि ॥२०३॥

203. Posture (*Āsana*) means the placing of the hands, feet, etc., in particular positions, such as *Padmāsana*, *Svastikāsana* etc.

रेचकपूरककुम्भकलक्षणाः प्राणनिग्रहोपायाः प्राणायामाः ॥२०४॥

204. Control of the vital force (*Prāṇāyāma*) refers to exhalation,¹ inhalation, and retention of breath, which are means to the control of the vital force.

¹ *Exhalation etc.*—These should be methodically done to produce the desired result.

इन्द्रियाणां स्वस्वविषयेभ्यः प्रत्याहरणं प्रत्याहारः

॥२०५॥

205. Self-withdrawal (*Pratyāhāra*) is the withdrawing of the sense-organs from their respective objects.

अद्वितीयवस्तुन्यन्तरिन्द्रियधारणं धारणा ॥२०६॥

206. Concentration (*Dhāraṇā*) means the fixing of the mind on Brahman, the One without a second.

तत्राद्वितीयवस्तुनि विच्छिद्य विच्छिद्यान्तरिन्द्रियवृत्तिप्रवाहो ध्यानम् ॥२०७॥

207. Meditation (*Dhyāna*) is the intermittent¹ resting of the mental state on Brahman, the One without a second.

¹ *Intermittent*—Because of deficiency in concentration. This shows the difference between *Dhyāna* and *Samādhi*.

समाधिस्तुक्तः सविकल्पक एव ॥२०८॥

208. Absorption (*Samādhī*) is what has already been described as attended with self-consciousness (*Savikalpa*).

See paragraphs 194 and 195.

THE OBSTACLES TO SAMĀDHĪ AND THEIR REMOVAL

एवमस्याङ्गिनो निर्विकल्पकस्य लयविक्षेपकषायरसा-
स्वादलक्षणाश्चत्वारो बिघ्नाः सम्भवन्ति ॥२०९॥

209. The *Nirvikalpa Samādhī*, of which these are the steps, has four obstacles, viz torpidity, distraction, attachment, and enjoyment.

लयस्तावदखण्डवस्त्वनवलम्बनेन चित्तवृत्तेर्निद्रा

॥२१०॥

210. Torpidity (*Laya*) is the lapse of the mental state into sleep because of the failure to rest on the Absolute.

It is the result of laziness or fatigue.

अखण्डवस्त्वनवलम्बनेन चित्तवृत्तेरन्यावलम्बनं
विक्षेपः ॥२११॥

211. Distraction (*Vikṣepa*) is the resting of the mental state on things other than the Absolute, because of the failure to rest on It.

लयविक्षेपाभावेऽपि चित्तवृत्तेरंगादिवासनया
स्तब्धीभावादखण्डवस्त्वनवलम्बनं कषायः ॥२१२॥

212. Attachment (*Kaṣāya*) is the failure of the mental state to rest on the Absolute, owing to the numbness brought on by impressions¹ due to attachment even when there is no torpidity or distraction.

¹ *Impressions etc.*—The lurking desire for pleasures once experienced.

अखण्डवस्त्वनवलम्बनेनापि चित्तवृत्तेः सविकल्प-
कानन्दास्वादं रसास्वादः । समाधारम्भसमये सवि-
कल्पकानन्दास्वादं वा ॥२१३॥

213. Enjoyment (*Rasāsvāda*) is the tasting by the mental state of the bliss¹ of *Savikalpa Samādhi* owing to the failure to rest on the Absolute. Or it may mean continuing² to taste the bliss of *Savikalpa Samādhi* while taking up the *Nirvikalpa Samādhi*.

¹ *Bliss etc.*—Which is lower than that obtained through the *Nirvikalpa Samādhi*.

² *Continuing etc.*—Not having the strength to give up, as it should.

अनेन विघ्नचतुष्टयेन विरहितं चित्तं निर्वातिदीप-
वदचलं सदखण्डचैतन्यमात्रमवतिष्ठते यदा तदा
निर्विकल्पकः समाधिरित्युच्यते ॥२१४॥

214. When the mind, free from these four obstacles, rests unmoved, like the flame of a lamp sheltered from

the wind, as one with Absolute Consciousness, it is called the *Nirvikalpa Samādhi*.

यदुक्तं—

“लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥

नास्वादयेद्रसं तत्र निःसङ्गः प्रज्ञया भवेत्” इति च
(गौडपादकारिका ३।४४-४५)

“यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता”
इति च (गीता ६।१९) ॥२१५॥

215. Thus it has been said: “When the mind is torpid, rouse it; when it is distracted, bring¹ it back to calmness; when it becomes attached, be² aware of it; when it is established in equipoise, do not distract it any more. Do not linger on the bliss that comes from the *Savikalpa Samādhi*, but be unattached through discrimination” (*Gauḍapāda-Kārikā* 3: 44-45). “As a lamp sheltered from the wind does not flicker, so is a Yogi’s controlled mind” (*Gītā* 6. 19).

¹ *Bring etc.*—By perseverance and renunciation.

² *Be etc.*—And of its evil results.

CHAPTER VI

THE JĪVANMUKTA

THE CHARACTERISTICS OF THE JĪVANMUKTA

अथ जीवन्मुक्तलक्षणमुच्यते ॥ २१६ ॥

216. Now are being described the characteristics of a man who is liberated in this very life.

The blessed soul whose ignorance has been destroyed by the realization of Brahman in the *Nirvikalpa Samādhi* becomes liberated at once from the body if there is no strong momentum of past actions (*Prārabdha Karma*) left. But if there is, it can only be worked out. Such a man is called a *Jīvanmukta* or one liberated while living. Though associated with the body, he is ever untouched by ignorance or its effects. His ultimate liberation (*Videha* or *Kaivalya Mukti*) comes with the destruction of the body.

जीवन्मुक्तो नाम स्वस्वरूपाखण्डब्रह्मज्ञानेन तदज्ञान-
बाधनद्वारा स्वस्वरूपाखण्डब्रह्मणि साक्षात्कृतेऽज्ञान-
तत्कार्यसञ्चितकर्मसंशयविपर्ययादीनामपि बाधितत्वा-
दखिलबन्धरहितो ब्रह्मनिष्ठः ॥ २१७ ॥

217. A man liberated-in-life (*Jīvanmukta*) is one who by the knowledge of the Absolute Brahman, his own Self, has dispelled the ignorance regarding It and has realized It, and who owing to the destruction of ignorance and its effects such as accumulated¹ past actions, doubts,² errors,³ etc., is free from all bondage and is established in Brahman.

¹ *Accumulated etc.*—There are three kinds of actions: (i) *Sañcita* or accumulated and stored up; (ii) *Āgāmī* or yet to come; (iii) *Prārabdha* or already bearing fruit. This last is that part of the accumulated actions which has brought about the present life and will influence it until its close. The knowledge of Brahman destroys all accumulated actions and makes the current work abortive. But the *Prārabdha Karma* must run out its course, though the balanced mind of a liberated man is not affected by it.

² *Doubts*—Whether the individual soul is separate from or identical with Brahman.

³ *Errors etc.*—Identification of the body with the Self. Among the effects of ignorance is the idea of reality which an ignorant person has about the relative phenomena.

“भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥”

इत्यादिश्रुतेः (मुण्ड० उ० २।२।८) ॥२१८॥

218. Witness such Śruti passages as: “The knot¹ of his heart is broken asunder, all his doubts are solved, and his past actions are neutralized when He who is high and low (cause and effect) has been realized” (Muṇḍ. Up. 2. 2. 8).

¹ *Knot etc.*—Egoism, which binds, as it were, Pure Intelligence to the body.

अयं तु व्युत्थानसमये मांसशोणितमूत्रपुरीषादि-
भाजनेन शरीरेणान्ध्यमान्द्यापटुत्वादिभाजनेनेन्द्रियग्रामे-
णाशनापिपासाशोकमोहादिभाजनेनान्तःकरणेन च पूर्व-
पूर्ववासनया क्रियमाणानि कर्माणि भुज्यमानानि ज्ञाना-

विरुद्धारब्धफलानि च पश्यन्नपि बाधितत्वात्परमार्थतो
न पश्यति । यथेन्द्रजालमिति ज्ञानवांस्तदिन्द्रजालं
पश्यन्नपि परमार्थमिदमिति न पश्यति ॥२१९॥

219. Such a liberated man, while he is not in *Samādhi*, sees actions not opposed to knowledge taking place under the momentum of past impressions—actions that have already begun to bear fruit, which he experiences¹ through the physical body composed of flesh, blood, and other things; through the sense-organs affected by blindness, weakness, incapacity, etc., and through his mind subject to hunger, thirst, grief, delusion, etc.—yet he does not consider them as real, for he has already known their nothingness. As a man who is conscious that a magical performance is being given, even though he sees it, does not consider it as real.

¹ *Experiences*—as a witness, without identifying himself with it like ordinary people.

“सचक्षुरचक्षुरिव सकर्णोऽकर्ण इव” इत्यादिश्रुतेः .

॥२२०॥

220. Witness such Śruti passages as: “Though he has eyes he is as one without eyes; though possessed of ears, he is as one without ears,” etc.

उक्तञ्च—

“मुषुप्तवज्जाग्रति यो न पश्यति
द्वयं च पश्यन्नपि चाद्वयत्वतः ।

तथा च कुर्वन्नपि निष्क्रियश्च यः

स आत्मविन्नान्य इतीह निश्चयः ॥” इति

(उपदेशसाहस्री ५) ॥२२१॥

221. It has further been said: “He who does¹ not see anything in the waking state as in sound sleep; who though seeing duality does not really see it as he sees only the Absolute; who though engaged in work² is really inactive;³ he, and none other is the knower of the Self. This is the truth.” (*Upadeśa-sāhasrī* 5).

¹ *Does not etc.*—Even while awake, he does not see anything apart from Brahman.

² *Work*—Which is meant for the good of the world.

³ *Inactive*—Because he is free from the idea of agency etc.

अस्य ज्ञानात्पूर्वं विद्यमानानामेवाहारविहारादीना-
मनुवृत्तिवच्छुभवासनानामेवानुवृत्तिर्भवति शुभाशुभयो-
रौदासीन्यं वा ॥२२२॥

222. In the case of such a liberated soul, only good¹ desires persist, as do his habits of eating, moving, etc., which existed before the dawn of knowledge. Or he may become indifferent² to all good or evil.

¹ *Good etc.*—Because evil desires have already been destroyed by his religious practices.

² *Indifferent*—This is added to show the difference between the liberated soul and aspirant for liberation. The liberated soul is not a slave to scriptural injunctions, nor does he wantonly violate them. He is beyond all laws.

तदुक्तं—

“बुद्धाद्वैतसतत्त्वस्य यथेष्टाचरणं यदि ।

शुनां तत्त्वदृशाञ्चैव को भेदोऽशुचिभक्षणे ॥” इति

(नैष्कर्म्यसिद्धिः ४।६२) ॥

“ब्रह्मवित्तं तथा मुक्त्वा स आत्मज्ञो न चेतः” इति च

(उपदेशसाहस्री ११५) ॥२२३॥

223. Thus it has been said: “If a man who has known the truth of Oneness acts according to his whims, then where is the difference between a knower of Truth and a dog as regards eating impure stuff?” (*Naiṣkarmya-siddhi* 4. 62).

Further, “One who has given up the conceit that he has realized Brahman, is alone the knower of the Self and none else” (*Upadeśa-sāhasrī* 115.)

Men of realization are not whimsical, but spontaneously do only what is good. As Shri Ramakrishna said, “An expert dancer never makes a false step.”

तदानीममानित्वादीनि ज्ञानसाधनान्यद्वेष्टृत्वादयः
सद्गुणाश्चालङ्कारवदनुवर्तन्ते ॥२२४॥

224. After realization, humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-injury etc., persist like so many ornaments.

These precious qualities attend men of realization as a matter of course.

तदुक्तं—

“उत्पन्नात्मावबोधस्य ह्यद्वेष्टृत्वादयो गुणाः ।

अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ॥” इति

(नैष्कर्म्यसिद्धिः ४।६९) ॥२२५॥

225. Thus it has been said: “Such qualities as non-violence etc. come spontaneously to a man who has got Self-knowledge. They have not to be sought after” (*Naiṣkarmya-siddhi* 4. 69).

THE ATTAINMENT OF KAIVALYA OR ABSOLUTENESS

किं बहुनायं देहयात्रामात्रार्थमिच्छानिच्छापरेच्छा-
प्रापितानि सुखदुःखलक्षणान्यारब्धफलान्यनुभवन्नन्तः-
करणाभासादीनामवभासकः संस्तदवसाने प्रत्यगानन्द-
परब्रह्मणि प्राणे लीने सत्यज्ञानतत्कार्यसंस्काराणामपि
विनाशात्परमकैवल्यमानन्दैकरसमखिलभेदप्रतिभास-
रहितमखण्डब्रह्मावतिष्ठते ॥२२६॥

226. In short, such a man's soul remains as the illuminer¹ of the mental states and the Consciousness reflected in them, experiencing,² solely for the maintenance³ of his body, happiness and misery, the results of past actions that have already begun to bear fruit (*Prārabdha*) and have been either brought on by his own will or by that of another or against his will. After the exhaustion⁴ of the *Prārabdha* work, his vital force is

absorbed in the Supreme Brahman, the Inward Bliss; and ignorance⁵ with its effects⁶ and their impressions is also destroyed. Then he is identified with the Absolute Brahman, the Supreme Isolation,⁷ the embodiment of Bliss, in which there is not even the appearance of duality.

¹ *Illuminer*—The Witness of everything.

² *Experiencing*—Without attachment.

³ *Maintenance*—Not for sense-gratification.

⁴ *Exhaustion*—Through enjoyment and suffering.

⁵ *Ignorance*—The little trace of it that makes possible the working out of the *Prārabdha* work.

⁶ *Effects*—The sense-objects etc.

⁷ *Supreme Isolation*—The One without a second.

“न तस्य प्राणा उत्क्रामन्ति” (बृ० उ० ४।४।६)
 “अत्रैव समवनीयन्ते” (बृ० उ० ३।२।११) “विमुक्तश्च
 विमुच्यते” (कठ० उ० ५।१) इत्यादिश्रुतेः ॥२२७॥

227. Compare such Śruti passages as: “His sense-organs do not depart elsewhere (for transmigration)” (Br. Up. 4. 4. 6); “They are absorbed in him” (Br. Up. 3. 2. 11); “Already a liberated soul he is freed (from further rebirths)” (Kaṭha Up. 5. 1), etc.

The essence of Vedānta is this: The *Jīva* or embodied soul is none other than Brahman and as such is always free, eternal, immutable, the Existence-Knowledge-Bliss Absolute. Because the *Jīva* does not know his own nature, he thinks himself bound. This ignorance vanishes with the dawn of Knowledge. When this happens he re-discovers his own Self. As a matter of fact, such

terms as bondage and liberation cannot be used regarding one who is always free. The scriptures use the term "liberation" in relation to bondage which exists only in imagination. Compare—"This is the Supreme Truth: (As regards the *Jīva*) there is neither destruction nor origin, neither bondage, nor aspirant (after breaking it), neither anyone hankering after liberation nor a liberated soul" (*Gauḍapāda Kārikā* 2. 32).

GLOSSARY OF CERTAIN SANSKRIT TERMS IN COMMON USE

Ādhāra: Substratum, the underlying, supporting basis.

Adhikaraṇa: (1) synonymous with *Ādhāra*; (2) topic or theme in a philosophical treatise.

Adhiṣṭhāna: the supporting basis; the ground of a superimposition.

Adhyāropa: the act of falsely imagining one thing as another, as mistaking a tree-trunk for a human person.

Adhyāsa: Superimposition; the erroneous attribution of reality to phenomenal things.

Advaita: Monism; the Vedānta school of thought as represented by Śaṅkarācārya; it states that only Brahman is real, all else being relatively unreal; it teaches identity of the Soul with Brahman.

Ajñāna: Ignorance; the technical term for any conscious activity which does not pertain to the knowledge of the unity of the Soul with Brahman.

Ākāśa: Ether; the all-pervading inert matter of subtlest substance.

Antahkaraṇa: the sentient inner organ (*vide Buddhi*).

Arthavāda: corroborative statement; affirmative declaration of any purpose, eulogy.

Avidyā: Ignorance; any knowledge or science which does not deal with the noumenal reality of Brahman.

Brahman: the *Causa Prima* of the Universe; the Noumenal Being, underlying all creation, manifestation and phenomena; the immanent and transcendent conscious entity. Its two aspects are the *Saguṇa* Brahman, i.e. God with attributes belonging

to the sphere of the *Guṇas* (q. v.), and *Nirguṇa* Brahman, i.e. the attributeless, omnipresent Noumenal Being, the Absolute Godhead.

Buddhi: Reason, Intellect, the perceiving and determining factor in the psychic make-up.

Caitanya: Knowledge, Consciousness.

Citta: Mind, mind-stuff; the inert, substantial basis and store of perception and memory.

Dharma: (1) the course of action enjoined to each particular being by its own nature; (2) one of the four aims of human life, i.e. attaining righteousness and virtue, the other three aims being *Kāma* (sense-enjoyment), *Artha* (gaining of wealth) and *Mokṣa* (liberation) as the highest; (3) a common term for righteousness, virtue and religion.

Guṇas: the three qualities or modes inherent in the phenomenal universe, viz *Sattva*, or the quality of goodness, light and calm; *Rajas*, or the quality of activity, passion and unrest; *Tamas*, or that of darkness, inertia and delusion.

Īśvara: the personified, anthropomorphic aspect of the *Saguṇa* Brahman (q.v.).

Jīva, Jīvātman: the individual Soul in the state of non-realization of its identity with Brahman.

Jñāna: Consciousness of the knowing person of his identity with Brahman.

Karma: (1) Action which yields results to the doer or which is the effect of his previous deeds; (2) the sacrificial actions ordained by the Scriptures.

Māyā: the Power of Brahman manifesting Itself as the phenomenal universe; the illusions created by taking relative existence as real.

Paramātmān: the Highest Self; synonym for Brahman (q.v.).

Pariṇāma: Alteration; transformation; the contention of some schools of thought that the Absolute undergoes an actual change in becoming the Universe.

Pramāṇas: the gnostical proofs of the reality of a thing, state or action. These are three in number, viz *Pratyakṣa* or direct perception through the senses: *Anumāna* or logical inference and *Āptavacana* or the testimony of the adept.

Prāṇa: the vital force underlying all cosmic manifestation, individual and collective.

Prāṇāyāma: Control of the vital force, commencing with the mastery over the *Prāṇa* manifest as the breath within the aspirant's body.

Prāyaścitta: atonement, expiation of an evil deed by certain sacrificial acts in concordance with scriptural injunctions.

Rajas: vide *Guṇas*.

Sādhana: means to secure appropriate ends; spiritual effort towards perfection.

Samādhi: the super-conscious state of realization of Brahman, the target of spiritual discipline.

Samsāra: the eternal activities in the manifested universe *in toto*, subject to the realm of *Māyā* (q.v.).

Samskāra: latent mental tendency or inclination, acquired through past experience of any kind.

Sat-Cit-Ānanda: Existence-Consciousness-Bliss: the term signifying the nature of the *Nirguṇa* Brahman, adopted by the Śruti and emphasized by the Advaitic schools of thought.

Sattva: vide *Guṇas*.

Sāstras: the whole body of sacred teachings as established in the Śruti, Smṛti, and the recognized commentaries of post-Vedic teachers like Vyāsa.

Śraddhā: Faith; reliance on and self-surrender to the Deity.

Śruti: the canonical scriptures of the Hindus, the belief in whose authority is incumbent on and common to all Hindus; it comprises the Vedas (Karma-kāṇḍa and Jñāna-Kāṇḍa), Vedāṅgas and Upaniṣads.

Smṛti: the canonical tradition, next in importance to the Śruti only; its injunctions are to be followed wherever they are consistent with the latter.

Tamas: vide *Guṇas*

Upādhi: limiting adjunct; all that is being superimposed on the formless and attributeless Brahman.

Upāsanā: contemplation or meditation on Brahman, by aid of symbols advised by the Śruti.

Vikāra: (1) According to the Śāṅkhya-School that which is evolved from the previous source of Nature (Prakṛti); (2) the apparent transformation of the Absolute into the Relative; alteration from the natural form or state of a substance.

Vivarta: the special appearances of a substance in various new forms, without having undergone any real change itself.

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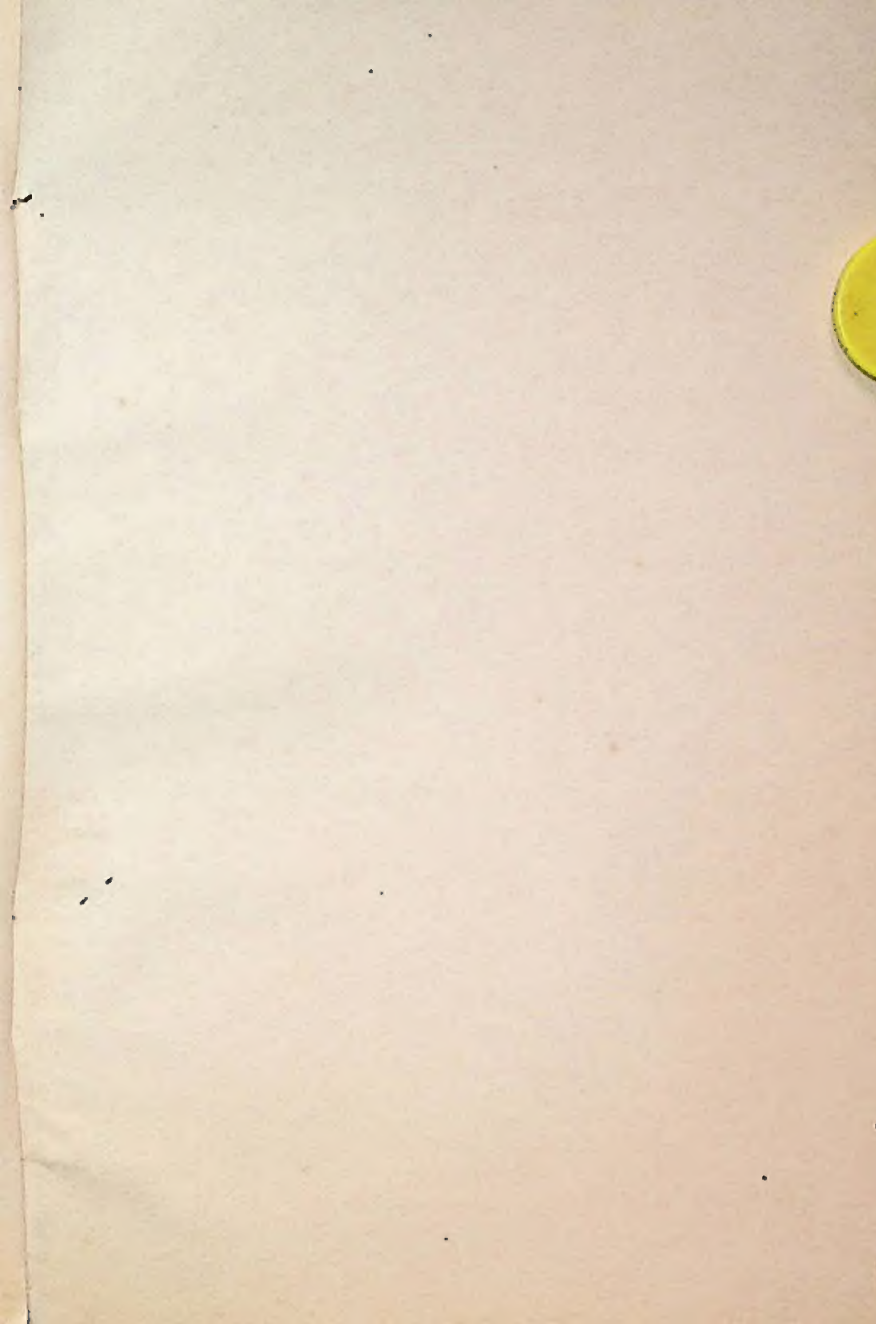
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